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Intelligence

Scientific, Philosophical, Psychic, and Occult

LEANDER EDMUND WHIPPLE, EDITOR

VOL. VII. NO. 1

DECEMBER, 1897

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Scientific, Philosophical, Psychic, and Occult

LEANDER EDMUND WHIPPLE, EDITOR

VOL. VII — NO. 1

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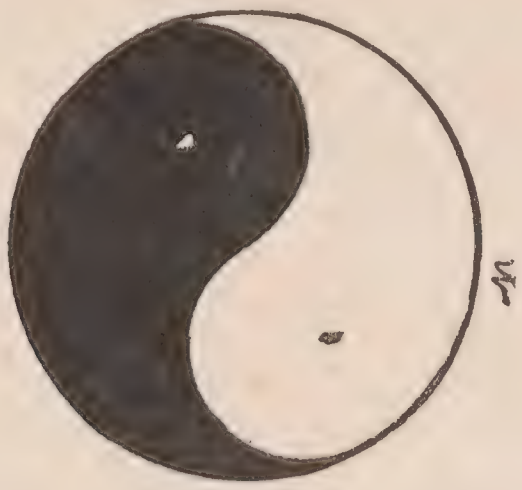
Alexander Wilder

INTELLIGENCE.

VOL. VII. DECEMBER, 1897. No. 1.

THE ORIGIN OF SYMBOLISM.*

Symbolism originated in the efforts of intuitively intelligent human beings to convey ideas and information by the use of certain



Mystic Symbol of Life. Chinese "Yang and Yin."—White, feminine; black, masculine.

signs. The earliest rational system is found embodied in the Egyptian hieroglyphics now credited with an authentic history of more than eight thousand years.

The key to the profoundest knowledge and faith of the ancients is even at this late day hidden in a mysterious system of symbolism difficult to interpret.

The traditions of all countries, however, present to us impressive expressions of reverence for a mythical ancestry as having been at a remote period in possession of superhuman powers with which to conquer perverse influences, and of divine wisdom to take advantage

* Illustrated by the author.

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of opportunities. The ancestor, having attained freedom of overcoming, was never less than a God.

Men of the periods of the distant past, endowed with lofty genius and the magical attributes, became tribal leaders and foremost objects of worship. The king stood in the place of God.

Wisdom and power revered as being at the root of things would naturally incite the thoughtful to investigate these subjects, and it is the results of this early investigation of the sages that have been handed down from century to century, by means of a system of symbols unique and persistent, always cherished and venerated as an enduring possession. The development of this early symbolism was both emotional and mental, for the reason that scientific, or practical, methods had not yet dawned upon the races, and the meaning was held a secret inviolable, transmitted orally from father to son as a sacred heritage.

It is supposable that wisely chosen emblems would be approved by the men of wisdom throughout the intellectual circuit of the globe, which should sufficiently account for the extensive migration of symbols, and also for the similarity of myth and allegory in different races and widely separated countries. Ancient symbolism though apparently complex is in reality based on a few simple forms surprisingly direct in purpose and frank in presentation.

We marvel to learn that our facile nomenclature of to-day, with its dictionaries of more than 300,000 words, owes its inception and development to the wise selection of a duodenary of symbolical figures associated with the zodiac, coupled with ten numeral signs, the latter being extended by duplication to represent the manifestation of the Infinite in substantial forms together with the hidden relationship of the influences that govern creation. From this source is the naming of things and the terms expressive of the varying ideas of relation, all founded upon the theory of creation by vibration or "voice," Nature's own symbolic language.

These first numeral signs, from the earliest hieratic ordinals, i.e., *first, second, third,* etc., counting on the fingers, were, in the land of their nativity, placed in a "magic square" of nine chambers, and designated the figure of Fate, being associated with the planet Saturn

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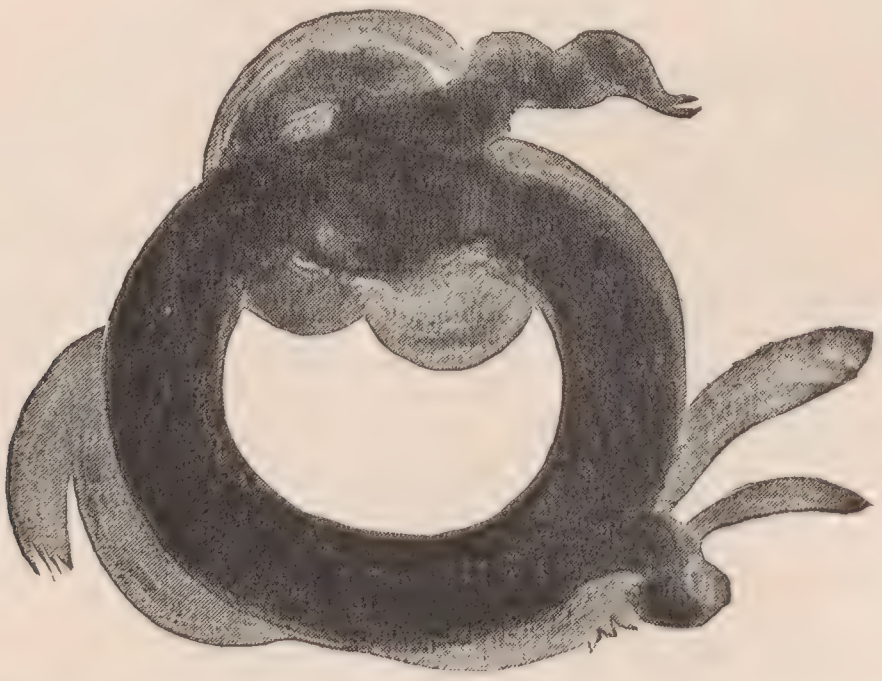
(♄) because of its heaven-embracing cycle of least variability, which became the key to ancient chronology.

6	10	8
7	5	3
2	9	4

Magic Square of Saturn. Archetype of the Sacred Wheel.

The common summation of this square is fifteen in every direction; or, in another way, and leaving out the central figure—No. 5, the "mystic mediator"—each number added to its opposite makes ten, the symbol of Deity. For be it known that One (1), i.e., the Infinite, is hidden and impossible of vocalization, therefore zero (0) was adjoined, forming ten (10), the visible sign of the Infinite in manifestation, and the starting-point of all ancient cosmologies.

The earliest concise theory of the universe is given symbolically in the Bible, where the reader will find, in the first chapter of Ezekiel, the Prophet, the most probable source of Oriental symbolism. The prophetical vision of God by the River Chebar is, "A great cloud, and a fire infolding itself;" i.e., darkness and light, negation and power; the monad of the philosophers—the dual divine order of proceeding of the Logos (word) to manifestation, for every monad possesses dual potency in "becoming," that is, "Spirit" and "Voice" or vibration.



The "Monad," from ancient Chinese manuscript.

The Oriental figure of the monad given here is called "the pearl," "the most venerable." Its visible simulacra are believed to be pictured in the *whorls* on the back of the sacred tortoise that bears the Earth.

Chinese Sacred Tortoise, bearing the Earth. Symbol of: 1st, Power; 2d, Law.

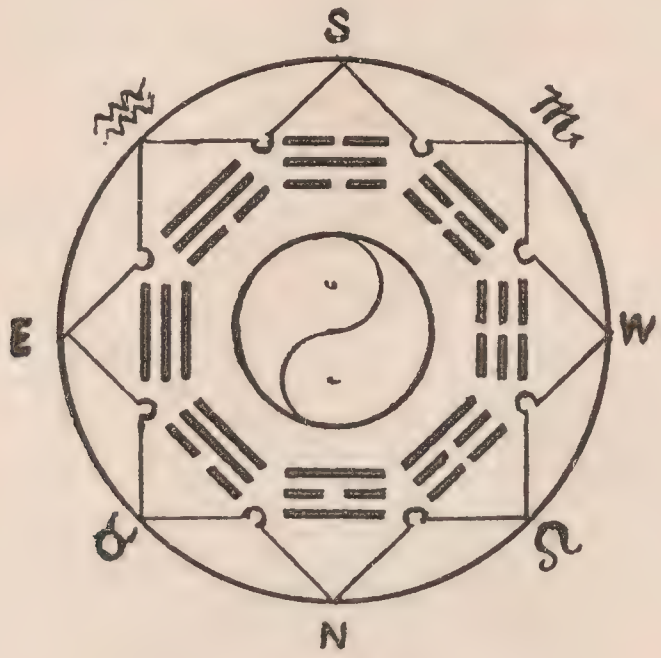
Continuing with Ezekiel's picture of the cosmos, we find the "four living creatures," or "cherubims" standing for the potentialities of the four quarters of the ecliptic. These are described as the face of a Bull (East), a Lion (North), an Eagle (West), and a Man (South), evidently the vital forms of the numeral symbol of the great name (יהוה), reading from left to right, Yod-He-Vau-He—Yahveh, Jehovah.

In the fifteenth and sixteenth verses are these words: "Behold one wheel," and following, "As it were a wheel in the middle of a wheel."

The symbolism so graphically portrayed by the "Man of God" among the Hebrews, in the sixth century before the Christian era, migrated eastward during this first great period of commercial and intellectual interchange of the Mediterranean races and assimilated peculiar variants.

In Chinese symbolism, for instance, one easily identifies the sacred denary of numerals still reflecting the "magic square," and the divine

"Sephiroth" of Judaism, but arranged on a wheel of nine compartments with the central one often occupied by the "Yang and Yin," the figure given at the beginning of this article.



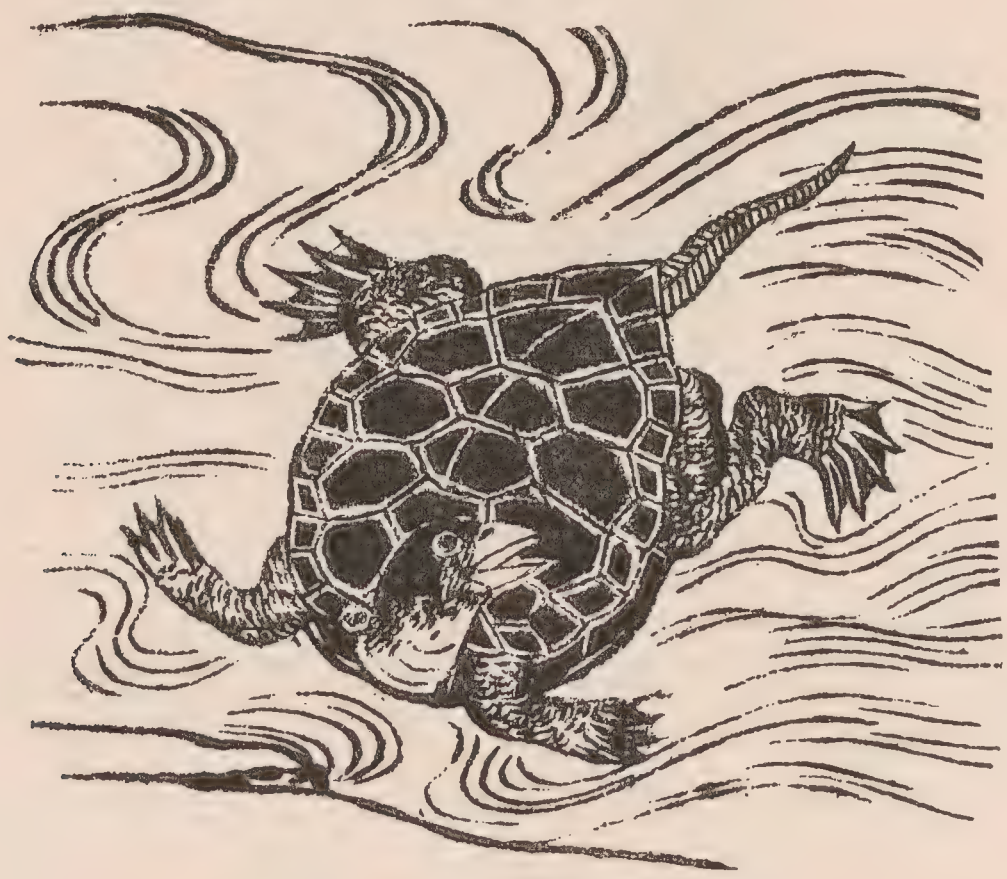
Eight Trigrams (Pa-Kwa). Early Chinese Magic Square, or Unit Figure.

This wheel contains the mystic eight trigrams, called the "Pa-Kwa," representing by entire and broken lines the relation of the masculine and feminine elements in nature, beginning at the point Aries of the Spring equinox. The sum of the lines in each transverse direction is nine, and by adding unity, the Infinite, we shall again realize the divine numeral symbol, ten, four times repeated. The

The Mythical Emperor, Fuh-Hi (2750 B.C.?), discoverer of the Mystic Figures.

"Pa-Kwa" is said to have been revealed to the fabulous "Fuh-hi" more than five thousand years ago. Fable places its first appearance

on the back of the sacred Tortoise, which has a peculiar numerical conformation of the carapace, consisting of a circle of ten whorls inclosing three whorls on the dome of the shell, prefiguring the mystic division of the creative energy. The revelation associated with this material symbol of the second law, Omnipotence (Summer), came



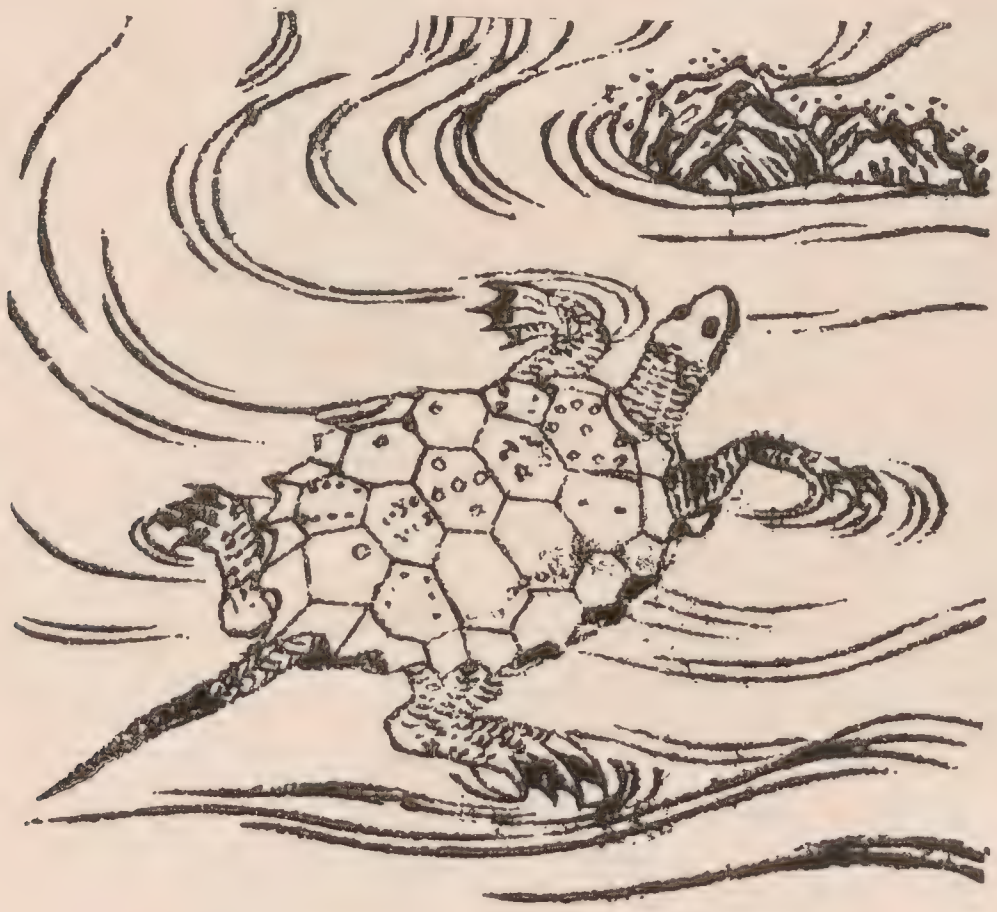
Tortoise of the Abyss.

to light through the intervention of the Dragon Horse, the " Ki-Lin," representing the third law, or mind, aptitude (Autumn).

A tabulation here will best present the cyclic modifying influence symbolized on the wonderful wheel with its Oriental investiture, and indicate the relativity of the fourfold principles in connection with the seasons of the year. The Tetrad, 4, from which forms originate, is called the governor of all things. It is the sign of the planet Jupiter (♃). The Ogdoad (8) is the " Mother " number, the container of all things, as shown by the mystic Wheel.

Existence was first negative; the first law (Spring-motion) then became positive, with capacity of actuality, the second law (Summer-substance), and the unique positive equivalent, the creative " Elohim " of the Bible, through which alone can the first law be known. " One is She, the Spirit of the Elohim of Life." The " monad " is the glyph of the dual Infinite, macroprosopus, which is allotted the three first numbers (1-2-3 = unity) on the magic square of 10 ema-

nating attributes (nine chambers), but corresponds to Spring and Summer in the zodiacal modifying power of the ecliptic. The " Yang and Yin " is a glyph of manifestation, called microprosopus, man, having six symbolical numbers of the 10 emanations (4, 5, 6, 7, 8, 9), and the two influences of Autumn (Form) and Winter (Purpose), as shown in the tabulation above; and ten (1-0) becomes One (1), but in a different manner, evolving a new Infinite, the " Christos."



Tortoise of the Mystic Elements.

The fourfold principles of ancient cosmologies have been admirably paraphrased by the " Mystic," Swedenborg:

" Man Wills (1st) and Asks (2d); God Answers (3d) and Gives (4th)."

In the beginning symbolism had a metaphysical origin, the key to which was man himself, in just proceeding, as an epitome of the universe. " And the just man is the foundation of the world."

" Nature reveals Man, Man reveals God."

These theories were a natural revelation to all alike in all countries at the distant period of the first blossoming of the human mind into conscious perception that spiritual principles manifested are powers over which man alone has control by intelligent correlation, but the selection of the signs to suggest the garnered truths fell to the

THE FOURFOLD CONSTITUTION OF THE UNIVERSE.

"BEING" = EXISTENCE.

Monad.	*Manifestation.*
Macroprosopus.	Microprosopus.
Father, Mother.	Man and Bride.

MODIFYING CREATIVE FORCES.

Spring (Motion). | Summer (Substance). | Autumn (Form). | Winter (Purpose).

BIBLICAL SYMBOLS.

Ox (Taurus). | Lion (Leo). | Eagle (Scorpio). | Man (Aquarius).

POTENCIES.

Wisdom.	*Power.*	*Knowledge.*	*Fear.*
Ominscient.	Omnipotent.	Omnipresent.	Opportunity.
Idea.	Volition.	Relation.	Function.

ACTIVITIES.

To Will. | To Want. | To Work. | To Wait.

MATERIAL ELEMENTS.

Fire. | Earth. | Air. | Water.

ALCHEMICAL SUBSTANCES.

Sulphur. | Salt. | Mercury. | Gold.

EGYPTIAN PERSONIFICATIONS.

Osiris. | Isis. | Horus. | Hathor.

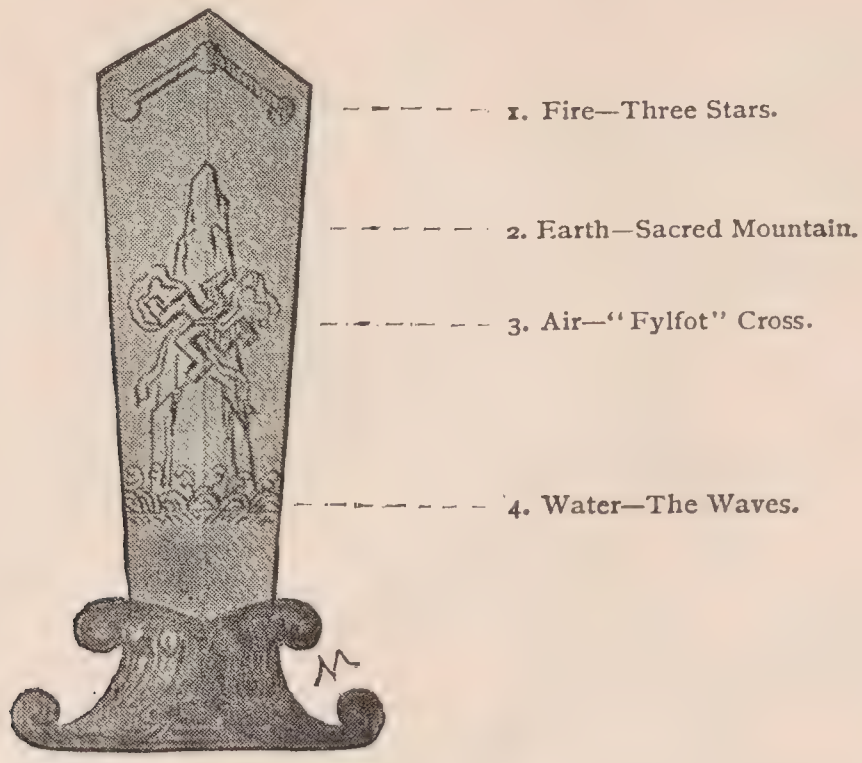
ORIENTAL SYMBOLS OF THE FOUR QUARTERS.

Dragon (East). | Tortoise (North). | Ki-Lin (West). | Phœnix (South).

Negative.	*Positive.*	*Negative.*	*Positive.*
Unit (Love).	Duad (Faith).	Triad (Hope).	Tetrad (Charity).
True.	Good.	Beautiful.	Holy.
Yod (1st letter).	He (5th letter).	Vau (6th letter).	He (5th letter).

Jehovah. | Adonai.

wise men alone. A valorous sage of the " Lu Shan " mountain, meeting with a solitary pilgrim, straightway makes salutatory advances



Chinese Symbolical Tablet of Carved Jade. Four Elements: Fire, Earth, Air, Water.

by drawing a line around about his form, meaning, in the mystic language, " This man reveals God," to which the stranger responds by crescenting or dividing the circle, presenting thereby a glyph of

The Primordial Egg. Chinese Emblem of the Ten Potencies, four ethereal (wings), six mundane (feet).

the second law—plurality, power; continuing defiantly, he also draws upon the sand the terrible " Swastica," or " Fylfot," the oblique cross

of the "fixed" points of the zodiac, the sign of the tangential operation of nature, the cosmic process, the third law. Then the pilgrim modestly projects a horizontal line within a circle, when magically the "Prince" appears—transformation, unity extended, "rebirth," a just gift which nature cannot withhold, and only man can mitigate, according to Oriental theories. This last is the fourth law.

Symbol of the First Law (Spring). The Visible a type of the Invisible.

The illustrations of the four glyphs of existence given herewith are not uncommon in eastern books, and within them is enwrapped for the Oriental student the deepest esoteric mysteries, as well as profound metaphysics.

Singularly, these symbols are never anywhere explained, the fact being that their secret is humanity in the living struggle, with the

higher self as a foundation, and the neophyte initiate into the mystic rites could never see more than was already developed within him-

Symbol of Second Law (Summer). The Realm of Desire.

self, for all erudition of the past, as of the present time, must of necessity bear strict relation to its Alma Mater and the degree of adeptship.

The seers of old intuitively knew that wisdom is the only panacea of the Soul and that the universe is its citadel; and furthermore, that until favors are wooed with the magic wand of the Shepherd (ex-

Symbol of Third Law (Autumn). Conscious Realization.

pression of want, or prayer) and macerated with the flagellum of the mind (wilful purpose, work, "Karma"), words will fail to convey the silent story of the heart.

Therefore the symbolical glyphs and festal formularies were chosen by the wise rulers of men to convince the common people and the untutored of the sacredness of "Being" and of living.

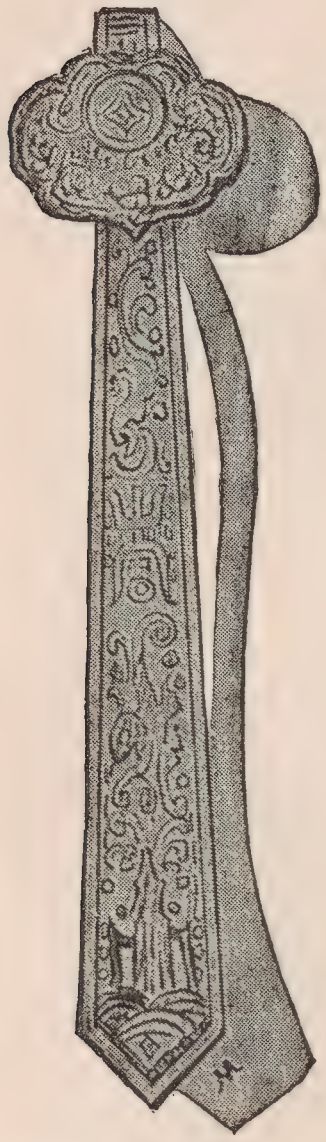
Obviously correct theories of the universe and the relationship of principles were formulated by minds of vast comprehension of inward realities long before symbols were invented; for how could the

Symbol of Fourth Law (Winter). Life extended by Rebirth.

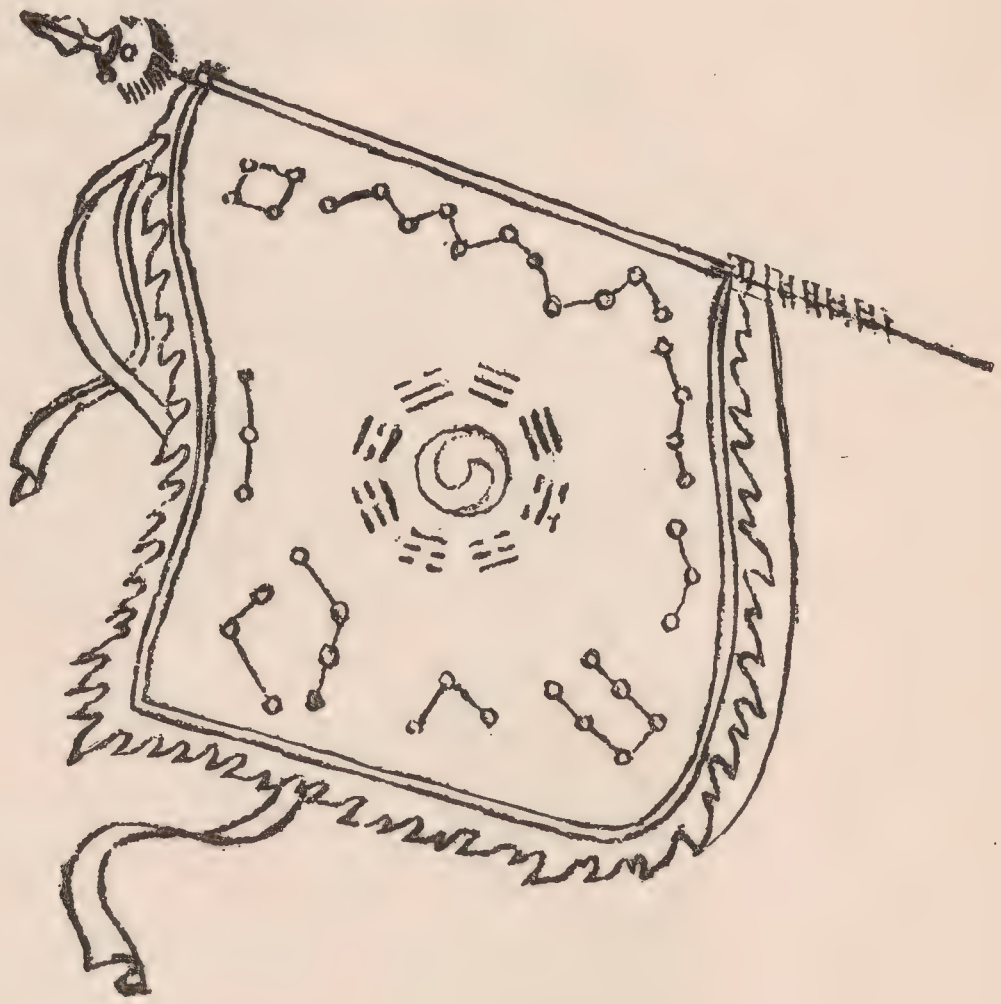
mysteries of creation be adequately portrayed if not at first well understood? The profound truth of symbolism could never have arisen from the gaping wonderment of bucolic Accadians viewing in fear the orderly course of nature, though this is seemingly a popular theory of the present time.

The "Yang and Yin" as a glyph representing the "Monad" in manifestation, a symbol of "Becoming," new life, rebirth, when found

in the central compartment of the sacred wheel, stands for the auxiliary fifth activity, corresponding with the Jewish feminine sephira, "Geburah," fortitude, signifying exoterically the militant church, hierarchal leadership. In China it is used as a banner name, borne by the leader of a legion. Its position as central signifies the presence of Deity in the human blossoming. It is interesting to note that the



Ju-i (shepherd's wand). Symbol of power of faith. Chinese Cloisonné Enamel.

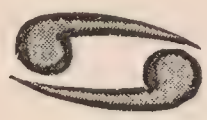


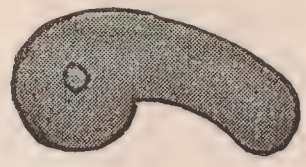
Chinese Banner. Eight Trigrams, Yang and Yin, with Star Symbols of the Universe.

fifth symbol of our European "Tarot" cards is called "The Pope," the visible vicegerent of the "Elohim."

The origin of this "Yang and Yin" dual symbol traced back to the ancient hieroglyphic table of the Egyptians is astrological, making its first appearance as a glyph of the fourth zodiacal sign, Cancer, the Crab, which the Sun enters at the Summer solstice, the "Gate of Humanity." Cognate figures cut out of the precious jade stone and pierced are often worn as charms in India and China. The analogue of this ancient symbol in use at the present time is the comma (,)

employed in punctuation to indicate slightest separation, and again it is used as quotation marks (“ ”) indicative of bringing to light a new idea. Permit me here to mention an instance of crass fantastical-





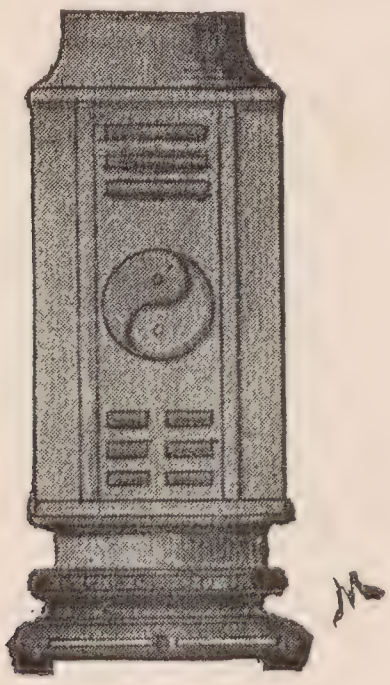
Jade Luck Charm.

ism which may be seen in the substitution by some printers of repute of the meaningless elbow (≪ ≫) for quotation marks on the printed page in place of the most sacred symbol of antiquity.

Occultly, this figure of the “ Yang and Yin ” is ineffably phallic in significance, representing the male and female germs, the sperm and the ova, and symbolical of the origin of life on the earth by these two ciliated globules in friendly poise.

It is the most obvious sign of “ Becoming ” or of a revelation.

When the precious porcelain of China, composed of two substances, infusible kaolin and fusible petuntse, was first discovered the



Symbolical Vase presented to the emperor. Chinese Porcelain.

Ancient Lotus Vase from Corea. Eight lobes, dec. blue under glaze. “Propagation Vase.”

name given it on account of its dual nature was “ T’ao,” the same as for “ Being,” meaning a divine revelation.

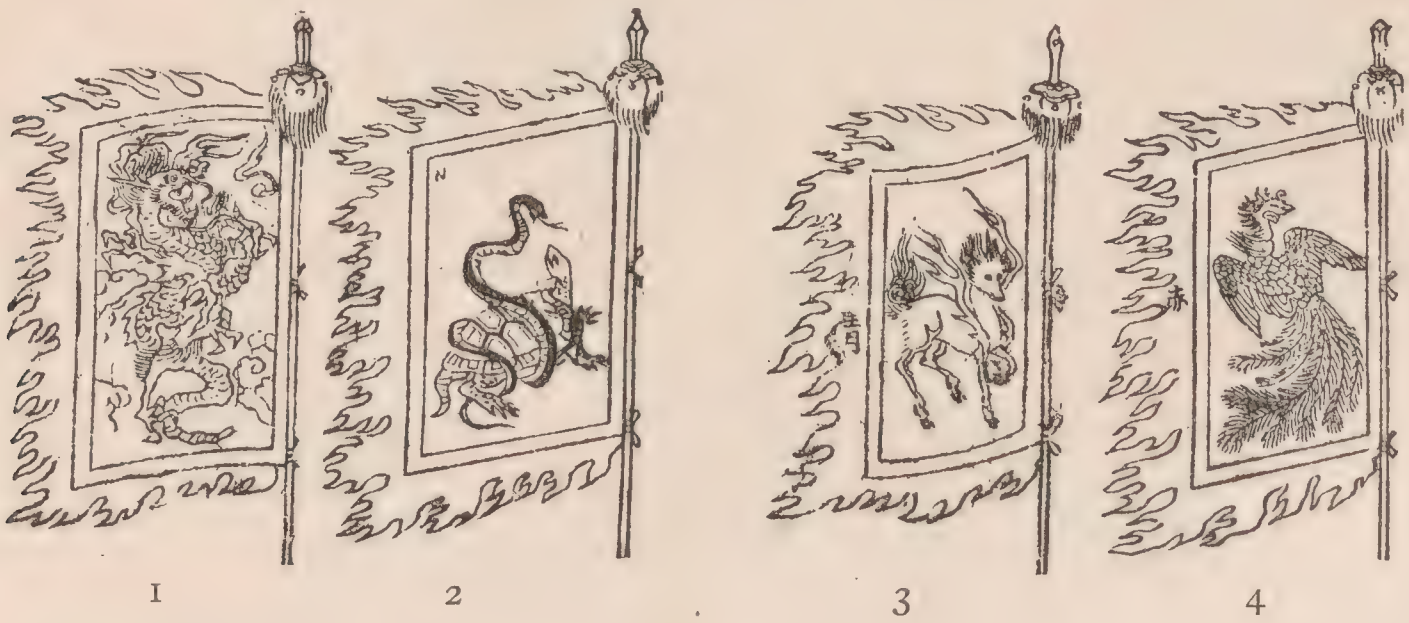
The first perfect example of porcelain presented to the emperor, “ The Son of Heaven,” bore the mystic “ Yang and Yin ” associated with the “ eight trigrams.”

Decoration in the Oriental countries always possessed magic properties; and when the pure porcelain proved to be a source of immense revenue to the rulers of the Celestial Empire, all the most

"Daikoku." A Japanese Symbol of Manifestation, or the Fourfold Constitution of the Universe. 1. Bishamon (Scepter). 2. Rice-bales (Pearl). 3. Daikoku (Trident). 4. Benten (Key). The central figure with mallet and bag is indicative of the prominence given to Works in the Oriental System of redemption. The Rice-bales symbolize Mother Earth, replacing the Goddess Kwannon.

sacred symbols were made use of by the royal potters to enhance its value in form and decoration. For a long time this precious product was revered as a gift of heaven, and thought worthy to bear the seal names of the emperors.

To the western world Oriental art has been indeed a revelation. It is now thought to be the most pronounced factor in the advancement of a refined and discriminating taste in nearly every branch of artistic industry. Museums and private collectors everywhere vie with one another in active pursuit of rare specimens of the various classes, paying comparatively large sums for the best. Its difficulty, courting mastery over materials, coupled with its methods of subtle artistic manipulation, captivates all observers, opening for the art-student apparently another world of fascinating novelty in *motif* for colors and forms in decoration and for tonal combinations. Its chief characteristic at all periods is its mystic symbolism.



1 2 3 4

1. Celestial Dragon. Symbol of Spring—East.
2. Terrestrial Tortoise and Wise Serpent. Symbol of Summer—North.
3. Ethereal K'i-Lin. Symbol of Autumn—West.
4. Heavenly Phœnix (Fêng-Hwang). Symbol of Winter—South.

The secret of the firm hold which the spirit of the inexhaustible body of Eastern art has so recently secured on the higher intelligence of civilized people seems to lie in the profound abandon of the races to a deep religious veneration for their deified ancestry, exalted in myth and allegory as the defenders of traditions intimately associated with all the powers and graces of the Infinite, the "Great Extreme." Timid in the presence of sacerdotalism, which is always limiting to thought-creations and ideals, the mind of the Oriental has long been at rest in a faith that is simply overwhelming, always looking askance at the promise of science in the realm of spiritual truth.

The symbols by which they seek to express their devout adoration are everywhere numerical, chiefly the four and eight sequences: the

seasons extended symbolized by the four monsters of composite animal forms, Dragon, Tortoise, K'i-Lin, Phœnix;* the emanating graces personified by the "Eight Immortals," and their auxiliaries in the religious pantheons, with personal attributes most explicit as form determinations; and all are viewed as glyphs of the Infinite, "Being," external and plastic.

The meaning of the glyphs is hidden as the "Infinite" is hidden, but the archetype is man, from whose transpositions are formed the symbolical glyphs of the letters of the Law. Symbolism is still a living issue in the world, though slumbering for a time under the solidifying influence of orthodoxy and caste, by which I mean religious devotion to a code of moral conduct as distinguished from spiritual principle. A divine idea glimmers through ancient symbols, the true esoteric explanation of which reconciles all religions; orthodoxy arising has given proof of loss of the divine light. Vulgarly, to the Oriental mind, we of the West may grasp the universe and wring it as a wet rag, which is the province of science; but the secret is not there: it is in man alone, pursuing the higher possibilities of living. Our ideals of living may differ, but the devotion of the Oriental to his ideal is unmistakably expressed in his art. He ever has a firm confidence in the potency of active moral energies under all circumstances, sincerely believing that the Antecedent is servant of the world for the asking, and that the world of the beautiful is the world of his god; his artistic impulse centres always in the adequacy of the symbol to express his highest sentiments of veneration, while at the same time he modestly hides the animus of his cultus. The symbols are limited to the decad of numeral signs and their reflection in variety of forms and transformations (except in the use of crests and marks of cognizance), efficacy being sought in endless repetition, on the same principle as in the use of the prayer-wheel or incantations, the only clue to the meaning of which is a theory of the universe as a unity of the "Great Good," the Infinite. This unity, following the ancient ideals of Egypt, Babylonia, and Greece, consists, according to the Pythagorean theory, of a trinity of dimension and an ennead

* There are different forms of the composite monsters: the Dragon has four, the Tortoise six, the K'i-Lin four, the Phœnix two.

of relationship; One = 3 × 3 = 9 + 1 = 10 = unity, the centrifugal radiating attributes, or "emanations," together with a tetragrammation of centripetal or modifying powers, the zodiacal channels of planetary influence represented by the numbers 10, 11, 12, 13, symbolized by personifications and monster forms. The numerical ennead of the magic square in Gemaric sequence expanded or sexualized by duplication, added to the zodiacal numbers, make the twenty-two archaic concepts forming the nucleus of the primitive alphabets.

"The Tempter." Chinese God of Intelligence holding unit measure of quantity. The three Stars symbolize Celestial Fire.

The true key to Oriental symbolism lies in the correct placing of the ennead and quadrant emblems, twenty-two in number, on the sacred wheel in order to see their real relationship in transposition (humanity's tangential path) which corresponds absolutely to the correct housing of the gods of the Mediterranean races in the celestial mansions of the ancient "magic square" of Saturn, "Lord of Fate." This most arcane secret, never heretofore revealed, gives a clue not only to the identification of myths and emblems of all countries, but to the history of all religions as well, forming a sound basis for cor-

rectly interpreting symbolical inscriptions and alphabetical characters, and also a solid foundation for eliminating the vast ephemera of fantasticalism in religious doctrine and formularies. It forms a solid defence for a re-reading of ancient inscriptions and paleography

The Supernal Mother (Isis), Goddess of Mercy. Chinese "Kwanyin of the White Robe" with Propagation Vase, Emblem of Matter (Summer).

in general. No history of an Oriental art can be intelligible without this clue to its beautiful symbolism. The Christian Bible, by a worthy transliteration, will become again a reliable book of science. The sacred "Wheel of Fortune" and its numeral symbolism, which arose in the verdure-clad environment of the Mediterranean in times beyond the contemplation of history, must be reserved for a future article.

RUFUS E. MOORE.

MEDICAL SCIENCE AND MEDICAL ART.

There is as much difference in the practice of medicine between science and art, as there is in the practice of music or painting. There are many people who are well experienced in all the technicalities of performing on a piano, but who nevertheless are not artists; they may produce tunes, but not music. There are painters whose pictures are made according to the rules of painting, yet lack soul. In the same way, there are physicians who will be able to treat their patients according to all the rules prescribed in their books, but who will nevertheless fail to cure them, because they lack one of the most essential elements in treating disease, one which cannot be found in the dispensary or in the apothecary-shop, but which is called by Theophrastus Paracelsus " the virtue of the physician."

This term it is not to be understood as meaning to say that a physician ought to be only an honest, truthful, well instructed, and benevolent person; all this, of course, is desirable; but it means something more. It means that a physician ought to have within himself the power for curing disease; be it by means of his own " magnetism," of whose possession he may perhaps be fully unconscious himself, or by the influence of his benevolent thought, or owing to some occult power or capacity, such as is, for instance, shown by a certain class of people who are called " bonesetters," and who even, without any medical-school education, are in possession of the power of instinctively or intuitively recognizing fractures and curing them.

Almost anybody of average understanding may become a scientific physician by attending a medical school and acquiring a certain amount of experience; but the medical art of which we speak cannot be learned in schools or from books; it is a natural gift with which certain persons are endowed from birth and which may be developed by practice, just as there are children born with a great talent for painting, and even musical prodigies, who astonish the world by their performances.

The possession of this " virtue " is most important for a physician; the scientific instruction is a very useful addition to it, but of minor importance; while a doctor possessing only medical erudition and no talent for the practice of his art is very poorly qualified as a physician, even if he be in possession of diplomas of the best medical colleges in the world. It has been repeatedly stated by Theophrastus Paracelsus, who was the great reformer of medicine during the Middle Ages, that it is rather the physician himself than the medicine which he prescribes that cures the patient. To ignore the natural qualifications of a physician, and to judge his standing in the profession only by the amount of theories which he has acquired, is to ignore that which is the most useful and of real importance in the practice of medicine. Such a proceeding is as absurd as if we were to refuse to listen to a beautiful performance of music, unless well assured that the performer was a graduate of a well-recognized establishment for manufacturing musical instruments, or of an academy where the mechanical part of making music is taught.

The existence of a power to cure disease by occult means, be it by the power of will or by spiritual power; by the action of faith or thought, by " magnetism," " mesmerism," " clairvoyance," by a transfer of the life-principle, by the aid of invisible being, or by any other occult power, no matter by what name it is called, begins to be an universally recognized fact, in spite of a certain class of professional medical men, who, being themselves ignorant of the existence of such powers, try to prevent such knowledge being acquired. There may be some of them, no less conceited than ignorant, who fancy that the welfare of humanity is intrusted to the superior wisdom which they have learned in their books. Believing that there can be no salvation outside of the system which they follow, they try to prohibit the sick from getting well by any other than their own method, even if that method kills many more people than it cures.

No doubt there may be impostors, pretending to be in possession of powers which they do not possess, and such persons ought to be guarded against; but, also, no doubt there are very many practitioners of medicine without the least natural qualification for the art of medicine, whose ignorance is sheltered behind

a diploma from some medical college, and whose professional homicides are safe from prosecution, they being legally authorized to cure or to kill. The former run a vastly greater risk than the latter by entering into medical practice; for, let a medical "artist" be ever so clever, as soon as a patient dies, while he is under his charge (even if that patient would have died under the treatment of any other physician) immediately the legally recognized profession will pounce upon him, cause him to be punished and tear his reputation to pieces; while if a regular member of their own school makes the greatest blunders, there will always be an excuse for him in "the will of providence" or in the "possibility of the fallibility of human judgment." The difficulties in the way of a non-licensed medical *artist* are so much greater than those in the way of a legally protected *theorist*, that it may be supposed that comparatively very few people will practise the medical *art*, unless they are duly qualified for it by nature and intuitively driven to it; while, on the other hand, it is certain that a great many people without any natural qualification visit medical colleges for the sole purpose of obtaining a diploma, on the strength of which they may make money and lead a comfortable life.

It is not our intention to discredit medical science, but we would like to call attention to the fact that there is a difference between medical science and medical art, and that both ought to be combined. Art is as much superior to science as practice is superior to theory, and it would be well if only those who are endowed by nature with the necessary qualifications for curing disease would enter medical colleges for perfecting their education. For such naturally endowed persons, however, the attendance at colleges, in which nothing about the occult healing powers in the constitution of man is taught or believed, would be a useless waste of time, money, and energy. It would therefore be necessary that our medical colleges also should make a step forward in the higher direction, and learn something about the real nature of the constitution of man and his occult powers; but this knowledge can be practically acquired only when man *himself* becomes more elevated and spiritual. As long as gross materialism and the devilish practice of vivisection, which kills out all the finer feelings in man, and by its cruelty paralyzes his con-

science, prevail in our medical colleges, such an elevation and refinement of the attending members is an impossibility, and serves only to make brutes out of men and to blind their eyes to the perception of truth.

The world abounds with facts that go to prove that man's higher spiritual nature has endowed his physical nature with the germs of occult powers, which may be developed and bring vastly more benefit to suffering humanity than all our scientific medical observations in the realm of phenomena. Let, therefore, everyone live in accordance with the laws of his higher nature—the law of God—and he will become conscious of the wonderful powers which are slumbering in the depths of his soul. When mankind as a whole rises higher in the scale of perfection, the medical colleges will also be forced to advance, for the college is made by man, and not man by the college. But until this advance is obtained the only true standard for judging about the qualifications of a physician is his success in curing disease.

FRANZ HARTMANN, M.D.

THE MYSTERIOUS KEY.

AN OCCULT TRAGEDY.

(I.)

The snow had been falling heavily. The fine flakes, driven by a northwest wind, beat in the faces of the pedestrians and piled themselves up in huge white drifts at every corner and curb-stone. It was bitter cold. The motorman said so, as he peered along the glittering rails and sounded the bell of warning at every crossing. The cabman emphasized the statement with an oath as he stirred his sluggish blood to better circulation by vehemently stamping his feet and slapping his hands together. The thermometer most decidedly asserted the fact to any belated wayfarer who might pause long enough to satisfy his curiosity.

Abul Kahm carefully laid a lock upon the shelf and, moving his stool nearer the fire, fell to warming his hands. Suddenly the street-door of the little shop opened and closed almost without a sound, and some one stood motionless within the threshold. Abul started

from his place behind the stove and came forward. Near the door stood a tall man clad in a great-coat and wrapped in heavy furs. So muffled was he that only a pair of piercing black eyes and the lower part of a well-shaped but pale and gaunt face were visible.

"You are a locksmith, I believe?" inquired the new-comer.

"That is my trade, sir," said Abul, casting a glance around the room as if to call attention to the remnants of keys, locks, and bolts that lay in profusion on the dusty shelves.

"Then," said the Stranger, "I have some work for you."

He took from his coat a long velvet case, touched a spring and the lid flew open. In the satin folds lay a long glittering object. One end was like the shank of an ordinary key, but the other extremity was egg-shaped, and upon its surface were a score of projections varying in length and thickness.

"You see, one of these," said the customer, pointing to a portion of the instrument, "is broken off. Without it the bolt cannot be raised. Now, I want you to reproduce this key, reproduce it most accurately, and have the new one ready by eight o'clock to-morrow evening."

Abul took the key in his hand. He gave a start and wild ideas played havoc with his brain, for he knew by the weight of the object he held, and its soft yellow hue, that it was made of solid gold.

"Yes," said the Stranger, watching the locksmith intently and seeming to read his thoughts, "it is solid gold; but I can trust you —trust you without fear." He spoke in a half-menacing tone.

Abul felt strangely uncomfortable but tried to appear as if he took everything as a matter of course.

"You need have no fears, sir. The key will be ready at the time you name. But surely you do not wish the duplicate made of gold?"

"No; brass will do as well. But remember this," advancing close to Abul, "it must be accurate even to the hundredth of an inch!"

"That it shall be, sir," said Abul, more at ease as he became more used to the mysterious transaction; "and when I take it to you to-morrow evening, and try it in the lock——"

"Man, man, you talk like a child!" interrupted the Stranger, a dark frown spreading over his pale face. "You will never see the

lock to which this key belongs." Then, seeming to recollect himself, he added, "But that is of no consequence. The key must be ready at eight o'clock. That is all. Only understand that it must be most accurate, for should it not raise the bolt," he laid his hand upon the locksmith's shoulder and whispered in his ear, "it would be a matter of life or death!"

Abul Kahm started as if electrified, and before he had fully recovered, the stranger had reached the door, and was half-way out. Turning, however, he whispered:

"Remember!—eight o'clock! *eight o'clock!*" The door closed with a sharp bang, and Abul Kahm, the Egyptian, was alone.

What did it mean? What mystery was there connected with the golden key? The man himself, who was he? What was he? His silent entrance, his half-concealed face, his mysterious air, his piercing eyes, his pale cheeks, all came back to the locksmith; and then he thought of the key itself.

Long and carefully did the locksmith examine it, until the conclusion was forced upon him that it was of Egyptian workmanship. He was about to lay it down when his quick eye noticed a number of faint scratches upon the upper part. Quickly taking a magnifying-glass he was not surprised to find that the seeming scratches resolved themselves into a series of Turkish characters; but his astonishment knew no bounds when he spelled them out, for they formed the name of one from whom Abul, before he had been banished from Egypt by a tyrannical pacha, had learned not only his present trade but also many dark and hidden secrets of Nature.

This man, then, his old master, was the maker of the key! "And the mystery surrounding it—I shall know!" muttered Abul Kahm.

It was not the custom of Abul, the locksmith, to work after ten in the evening. Yet it must have been twelve when the druggist, just opposite, saw a light still burning in his shop.

"The locksmith must have a thriving trade," he thought, as he closed his shop for the night.

"I wonder if the fellow's gone to sleep?" said a passing policeman as the light attracted his attention about three that morning.

Abul asleep? Not he!

"Some extra work," he told the guardian of the peace, as the latter put his head in at the door, "which had to be finished before morning."

So the policeman passed on, and Abul continued to ply his tools. Just as the dawn appeared, however, heaving a weary sigh, he locked the door, put out his lamp and went to bed in the little room to the right adjoining his shop. But the locksmith did not require very much sleep to restore him to the full vigor of his manhood's prime, and at nine o'clock he was again at work. All that day, excepting for an hour for dinner and a quiet smoke, he toiled incessantly; now over the hot furnace, moulding and welding, now over his bench, filing and hammering with unceasing vigor. At last he threw down his tools and glanced at the battered clock on the mantel. The hands pointed to half-past seven.

"Good!" he muttered. "I am ready for the gentleman that wears big coats and carries gold keys in his pockets;" and he laughed softly to himself.

Taking from the vise the key he had just finished, Abul went over to the counter and pulled open a drawer. In it lay the gold key; and shining yet more brightly beside it was a brass key—the exact counterpart of the one that he held in his hand. Abul had not worked all night for nothing. He had made *two* brass keys —one for the gentleman Stranger, and the other for Abul Kahm himself.

"One is as good as the other," thought he, as he laid the three queerly shaped instruments side by side and viewed them critically. "And they are 'accurate, most accurate,'" he continued, quoting from the Stranger.

It was growing late. The appointed hour would soon arrive, and with it the tall visitor. Abul quickly wrapped one of the brass keys in a piece of tissue paper and placed it with the gold key upon a shelf, leaving the third in the closed and locked drawer. Going to his living-room he returned with a lamp which he placed beside the other, already brightly burning. Casting a glance around the room he seemed satisfied. He drew a paper from his pocket, and taking his seat near the stove began apparently to read.

Five minutes passed. Ten. Abul grew impatient. He glanced at the clock just as it began to strike eight.

At the fifth stroke the shop-door opened, almost without a sound, and a tall man, muffled head and ears, entered and stood motionless. The locksmith came forward from behind the stove, and saluted the new-comer. It was none other than the customer of the previous evening. The brilliancy of the locksmith's two lights seemed to annoy him. He spoke sharply.

"You are becoming extravagant. Last evening you had only one light, and that a poor one; to-night you have two!"

"Two," laconically agreed the locksmith, looking boldly at the Stranger.

"And the key? Is it ready?" inquired the Stranger in a voice slightly tinged with anxiety.

"It is ready," returned Abul, moving toward the shelf.

Without a word he unrolled the key from the paper and laid it in the Stranger's hand. The latter looked at it for a moment, then, taking the golden key, placed them side by side.

"You have done well," he said almost cheerfully, after only a moment's hesitation. "I am sure this will fit. Please wrap them up separately;" and he handed the two keys to the locksmith.

"I am glad you are pleased," said Abul, quickly wrapping the keys in the two packages and handing them to the Stranger. The latter took them and threw down a piece of gold on the counter.

"There is your pay. In addition, let me thank you."

As he ceased speaking, he extended his hand. Abul took it. It was as cold as that of a corpse. The locksmith tried to form some reply, but at that moment he seemed to feel so great a sorrow for the man whose hand he held, that he could only murmur some confused words about always trying to do his work well. The next moment he was alone.

Abul waited a sufficient time for the Stranger to be fairly on his way. Then, quickly putting on his coat and hat, he opened the door and stepped out. Midway up the square he saw the dark form of the Stranger. Abul's heart beat high as he cautiously started forward. Soon he would know the tall Stranger's place of residence;

then, then!—and it seemed to him that his hand was already applying the queer key to the secret lock!

Suddenly the Stranger paused and thrice clapped his hands. Abul, the locksmith, crept within the shadow of a tree-box. Almost immediately he heard the sound of wheels rapidly approaching, and peering through the darkness a moment later he saw a carriage stop near the curb where stood the Stranger. One of the footmen sprang down and opened the door. The Stranger entered, the man sprang lightly back to his place.

Dismay came upon Abul Kahm, the locksmith. Could he now hope to follow the possessor of the Golden Key? And even as he wondered, the horses wheeled swiftly about and started down the by-street. Abul sprang frantically forward, and as quickly paused. Already the carriage was a square away; pursuit was useless and his quest was at an end. With a heavy heart he retraced his steps to the shop.

In the daytime whenever his shop-door opened Abul would look eagerly toward it, half hoping that the Stranger had returned; and when in the street his small, sharp eyes scanned every face that passed him, and peered eagerly through the windows of every carriage.

In his sleep all manner of wild dreams came to him. Now he saw the Stranger bending over vast stores of treasure—diamonds and pearls and rubies. Again he would see him standing in some damp vault among the bones and skulls of those whom he had sacrificed. In one hand he held the golden key; in the other a long, keen-edged knife, dripping with blood.

So seven days passed. Abul was giving up all hope. He was returning from the brass-foundry whither he had been to purchase materials of trade, when a carriage standing in front of a book-store attracted his attention. Two magnificent horses were attached to it, and a coachman dressed in black livery was seated on the box. There seemed to be something familiar about the carriage. It might have been a mere fancy; in fact, Abul fancied it was; but at the same time he was determined to see who would enter the coach. He crossed the street and idly sauntered into a convenient doorway. Five minutes passed. The door of the book-store opened and a tall

man came out. The heart of the locksmith gave one great bound, and then stood still. One swift glance had been sufficient. It was the owner of the golden key! Straight to the carriage he went, and, opening the door, entered. The horses tossed their heads and began to move away. It took Abul but a moment to consider. He sprang eagerly forward and hailed a passing cab.

"Follow that carriage! Keep a square in the rear but do not lose sight of it, on your life!" he authoritatively directed as he sprang in. The half-frozen driver uttered several inspiriting "clicks" as he whirled the long whip around his head. The startled horse gave a lunge forward. There was a crunching sound of heavy wheels upon the dry snow and the chase had begun.

Abul flattened his face against the window and never for one instant did his eager eyes lose sight of the flying carriage. It kept straight ahead until the business portion of the city had been left in the distance, and Abul knew they were nearing the suburbs. Then, without diminishing its speed, it turned suddenly down a side street and passed from his view. Until his own rattling and rumbling conveyance had rounded the corner he was in mortal terror lest it should have vanished entirely. But his heart beat high when once more he caught the tinkling of its silver trappings, and higher still when he came in view of the carriage itself, moving at a more moderate rate. He cautioned the driver to keep at a safe distance, and feeling that the Stranger was now nearing his home began to scrutinize the houses and consider the general appearance of the neighborhood.

It was evident that the vicinage was the older portion of the city. On either side of the streets were spacious houses, most of them dingy, dilapidated, and uninhabited, but still bearing about them traces of past splendor, significant of refinement, wealth, and fashion. The neighborhood had, in palmier days, been the Mecca of Society, but the great fickle wave of fashion had swept the élite westward, leaving only its erosive markings behind.

Abul's interest was heightened by these surroundings. Still keeping his eyes on the vehicle, he saw it slacken its speed. He cautioned his driver to stop. Glancing ahead of the carriage, his heart throbbed

as he saw the great square mansion of brick, with white stone trimmings—a house seeming to justify his visions.

The carriage stopped, the door opened, and the tall man alighted. He paused a moment to say something to the driver; then, turning, he walked up the broad steps of the house and entered. The coachman shook the reins. The carriage dashed around the corner and disappeared from view. Abul, having dismissed the cab, strolled slowly up the opposite side of the street. The house that the Stranger had entered, though an old one, seemed to have been kept in good repair. The shades of all the windows were closely drawn and a spirit of gloom seemed hovering over the premises. The adjoining house was in the last days of dilapidation. It was a queer old structure, partly of stone, partly frame, and looked as if it might be haunted by a host of hobgoblins. There was scarcely a whole pane of glass in the windows; the sills themselves were broken and falling away, and the whole edifice seemed tottering. Yet Abul was far more interested in this old leaning tower than in the Stranger's well-kept mansion.

"That old shell is uninhabited," thought he. "One might easily reach the third story, gain the roof and cross to the adjoining house. Then, a rope swung over the eaves in front of the window below, a stealthy descent—oh, the mystery of the golden key begins to be solved!"

JOSEPH S. ROGERS.

(To be continued.)

As a man thinketh, so is he, and as a man chooseth, so is he and so is his nature. A man is a method, a progressive arrangement; a selecting principle, gathering his like to him wherever he goes. He takes only his own out of the multiplicity that sweeps and circles round him. He is like one of those booms which are set out from the shore on rivers to catch drift-wood, or like the loadstone among splinters of steel.—*Emerson.*

Be like the promontory against which the waves continually break, but it stands firm and tames the fury of the water around it.—*Marcus Aurelius.*

MENTAL SCIENCE AND HOMŒOPATHY.

A friend of mine, a homœopathic physician, recently placed in my hands a copy of the "Transactions of the American Institute of Homœopathy," at the session of 1896, held in Detroit. Two of the papers read there bore these striking titles: "The Metaphysical, the Permanent Element in Science," and "Has Suggestion a Legitimate Place in Therapeutics?" The former was by Dr. T. J. Gray, of Minneapolis, Minn., the latter by Dr. Nancy B. Sherman, of Kalamazoo, Mich.

Dr. Gray's entire article might be reprinted in any mental science journal, so perfectly does it present a mental basis of healing, though, of course, in the phraseology of a disciple of Hahnemann. Dr. Gray quotes with approval from some unnamed writer as follows: "All philosophy must strike its roots in the reason, and its first principles must be found or assumed . . . entirely within the transcendental. The physical can find no law of exposition save in the metaphysical."

His definition of disease is thoroughly in harmony with metaphysical teaching.

"In the light of a true metaphysics," he says, "disease must mean an affection of the unity we denominate man. It is a modality of his being, of his essential self. It is not something objective to him. It is not something in itself, apart from him. It exists as a form or manifestation of him, and cannot be treated. It is not an it, except as a figure of speech."

A stronger and truer statement of the true nature of disease could not be found outside the pale of metaphysical writing. The "essential self" of man is his mind, not his body. Disease is "a modality"—that is, a form, a state, or a point of view, according to Webster—of this "essential self."

Think of a doctor—not a metaphysician, but a "real doctor"—defining disease as "a form, state, or point of view of man's mind"!

Dr. Gray defends his definition in masterly style. He refers to the time when "medical writers spoke of disease of the liver as due to a little black devil that troubled its function!" Then came the humoral theory, which made disease a humor to be expelled from the system; and now, at the close of the present century, we witness in medicine a phase of the old sophistry of "connecting two secondary causes in a sequence as antecedent and consequent—assuming one to be the efficient cause, the other the passive effect. . . . I refer of course to the germ theory of disease. For granting the assumption that the germ always precedes the disease, the real causal nexus would still be unrevealed. Why does the tubercle bacillus cause disease? Who is diseased? What is the disease? These questions are all unanswered." Then he gives a statement that is accepted, I venture to say, by about one homœopathic doctor in a thousand:

"Homœopathy, in its true doctrine, escapes this pitfall by the conception of disease as a modality" (that is, a form, state, or point of view) "of the essential self, the *ego*, called by Hahnemann the vital force, the spirit-like dynamis." . . . "If disease is to be cured it must be by a change in the ground or substratum of the changeable modalities"—that is, the changeable forms, states, or points of view —"of the soul in its unity." . . . "Phenomena can be altered only by changing the noumenal ground in which they inhere."

Dr. Gray discerns "the common ground of healing methods," and acknowledges that "curative results" may ensue "from so-called psychological treatment, and will fully justify the true claims set forth for all those undoubted cases of relief following the influence of the mind over the body. Indeed, this is so true that Hahnemann saw with the clear vision of a prophet that if a drug effect a cure, it must be by virtue of a power capable of affecting the noumenal ground lying back of the phenomenal appearances. Hence he spoke of the *spirit-like dynamis* in the drug—meaning . . . simply that quality or potency which would modify the essential self of the patient, changing disease into health."

According to this beautiful and interesting statement the only difference between Hahnemann and the modern mental scientist is that Hahnemann, while recognizing disease as a state of mind or

soul, a mental point of view, relied for cure on the "spirit-like dynamis" of drugs and plants, while the mental scientist finds his curative dynamis in thought. The theory that every plant possesses a "spirit-like dynamis" adapted to influence and change the "spirit-like dynamis" of the patient is very spiritual and poetical, and Dr. Gray's paper stamps the author as an idealist of the highest type, and a fit representative of Hahnemann and his system.

The same assertion may be repeated of Dr. Sherman's paper dealing with Suggestion and Hypnotism. She quotes the dean of an Illinois medical college, who bluntly says: "It is preposterous to deny the profound influence of mental suggestion over the bodily functions; and that doctor is a fool who does not avail himself of this means of treating his patients." And further: "To avoid sending from our college a lot of poor fellows to be driven into poor-houses by these Christian Scientists, faith-curists, and the like, we have created a lectureship on psycho-therapy, and propose to make them more proficient in all these *isms* than their professional exponents themselves"!

Dr. Sherman has only a good-natured smile for the "muddle underlying Christian Science," that is, the denial of matter; but she is fair-minded enough to admit that she has observed many cures resulting from this system of treatment. She is also logical enough to see that if a cure occurs under any given treatment it is because of an unchanging law, known or unknown, and her conclusion is a broad-minded and rational one:

"If we, as a school, are correct as to our claim of working in line with the natural effort to restore normal conditions, . . . we may most conscientiously recognize in suggestion a polychrest not to be outranked and in line with the inevitable trend of the higher work of physicians, that of prevention of disease."

Dr. Sherman acknowledges that "subjective symptoms are always more significant than objective, because they indicate the more profound impress." She sees nothing absurd in the idea that thought has a more profound influence over the body than medicines.

"No doubt at all," she says, "that any or every energy is an entity, whether it be the one-millionth potency of a once tangible

drug, or the thought which wings its flight into nothing comparable. It would illy become a Hahnemannian to deny the infinite divisibility of matter, and the late revelations concerning light and electricity speak warningly to anyone who would deny entity to thought and emotion."

That such papers as the two from which I have quoted could be read before a body of orthodox physicians shows plainly that mental healing has nearly passed the stage of ridicule from people of education and culture. Homœopathy abolished the massive doses of poisonous drugs that allopathy was administering when Hahnemann appeared, and is constantly demonstrating that disease may be cured by the most attenuated solutions. If in addition to this the followers of Hahnemann will constantly insist on the recognition of disease as a "modality" of "man's essential self," i.e., his mind, and will set forth the fact that their medicines are the "spirit-like dynamis of drugs and plants" applied to the "spirit-like dynamis" of man, they will put themselves in line with the most advanced thought of the day and increase their power and success a hundredfold.

The medical system that denies the entity of disease, that boldly declares that disease cannot be treated, and that looks upon man as a mind or "immaterial being" or "spirit-like, self-acting vital force" must eventually triumph over any system, no matter how long established, that makes disease an objective affair and regards man as a body to be drugged and dosed without reference to his "immaterial being."

Ignorance and stupidity may find occasion for laughter in Hahnemann's theory that there is "a spiritual dynamis" in every drug and plant and that this "spiritual dynamis" can be directed to the healing of the essential ego in man. The theory is both beautiful and rational. Reasoning from analogy and according to the facts of evolution, it is impossible that there should *not* be "a spirit-like dynamis" in every living thing, and even in the things we are accustomed to call inanimate. You may, for instance, expose a dose of allopathic medicine to the air until it "loses its strength," as the saying is, and becomes worthless for medical purposes. Yet if it be weighed, it will show no diminution of quantity. An imponderable essence has

passed from it, and this is the "spiritual dynamis" of Hahnemann. A poetical rendering of this idea is found in Tennyson's "Maud," where the lover says:

"And the *soul of the rose* went into my blood."

I quote again the saying of the Illinois dean: "It is preposterous to deny the influence of mental suggestion upon the bodily functions, and that doctor is a fool who does not avail himself of this means of treating his patients." And I may add that the homœopath who slights mental therapeutics is thrice a fool, for in so doing he strikes a blow at the theories of Hahnemann himself. The beauty and ingenuity of Hahnemann's ideas will commend themselves to every mental scientist, as a matter of course. But advocates of mental healing will doubtless continue to prefer the "spiritual dynamis" that is taken into the mind by the direct path of thought to one that can reach the essential ego only after a circuitous trip through the digestive and circulatory system.

Another notable paper published in the "Transactions" is "Some Practical Deductions from Hahnemann's Law," by Dr. Robert Walter, of Walter's Park, Pa. Dr. Walter quotes Hahnemann as saying that disease is "not a material thing hidden within," but is "the product of the vital force." And thus he explains how disease is an affection of the vital force: "The universally present law of vital expression is self-preservation, making the organism ever alert to the preservation of its integrity, the protection of its interests, so that whenever injury is even threatened there must be organic fear—cell-fear—and vital disturbance induced by that fear. *Sometimes there is no other cause for disease than fear;* 'imaginary diseases' are real diseases resulting from imaginary causes." . . . "Pathology shows that the first step toward disease is irritation, due, as we have seen, to the recognition by the vital cell of *danger, insult,* or *injury,* and this irritation is perfectly *analogous to mental irritation from corresponding causes.*"

This has a very familiar sound, and it would seem that if one wishes to study the bottom facts of mental healing he might as well take a course in Hahnemann's Organon!

If, as Henry Wood says, modern belief has conferred such potency on drugs that it would be inexpedient to give them up altogether, the drug that is a "spirit-like dynamis" should be preferred to one that is a crude, material substance, powerless to affect the "essential ego." And the homœopathic physician who is idealist enough to stand firmly by Hahnemann's principles and use mental therapeutics along with his high or low potencies would not only be perfectly logical and consistent, but would shortly find himself phenomenally successful in helping nature to effect her cures. As a matter of fact, however, very few homœopathists accept "homœopathy in its true doctrine," as Dr. Gray puts it. They insist on attenuated dilutions and the law of "*similia similibus curantur*"; but there are few, I believe, who are brave enough or idealistic enough to define disease as Hahnemann defined it, and to explain the curative process as he explained it. The reason for this, I fancy, is that to do so would bring them "too near to the cranks who believe in mental healing"!

The epithets that the Autocrat of the Breakfast Table formerly applied to homœopathy are now applied to mental healing. In spite of the ridicule of such men as Oliver Wendell Holmes, the progress of homœopathy has been a triumphal march; and this episode in history is repeating itself in the case of mental healing. It will not be many years before no one but the grossly ignorant and uneducated will sneer at the theory of there being a mental cause and a mental cure for disease.

ELIZA CALVERT HALL.

THOUGHTS.

You never can tell what your thoughts will do
  In bringing you hate or love;
For thoughts are things, and their airy wings
  Are swifter than carrier doves.
They follow the law of the universe—
  Each thing must create its kind,
And they speed on the track, to bring you back
  Whatever went out from your mind.—*Exchange.*

THE PRACTICAL VALUE OF PHILOSOPHY.*

One afternoon, twenty years ago, I was present with others at the Tribune Building, in New York, to inspect the phonograph, which Mr. Edison had newly invented and placed on exhibition. While the magic instrument was tested and was winning admiration, a man in the party accosted me with the remark that he did not believe that there could be anything useful effected with it. The impression which his utterance made upon me was most disagreeable. In fact, the remark recalled former experiences of my own. Many times, when I have endeavored to set forth some matter that I regarded as being of interest, my ardor has been damped and chilled by the disheartening question: "Of what use is this?" Even Doctor Franklin, when experimenting with electricity, had the same odious inquiry to answer, and could only appeal to the future for his vindication.

We encounter like experiences with philosophy; and Schiller's lines are very appropriate:

> "To some she is the Goddess great;
> To some the milch-cow of the field;
> *Their* care is but to calculate
> What butter she will yield."

The solution of the problem is given by Hardenberg ("Novalis"): "Philosophy can bake no bread; but she can procure for us God, Freedom, and Immortality." We may not, and we do not, object to the requirement of utility, for utility is the moving principle of the universe. We ask, however, that the term shall have a broader scope than the minting of coin and the hoarding of gold. That transcendent good which is "without money and without price" is too precious to be measured by the "guinea's stamp." We have to purchase it with the devotion of our lives. Having purchased it, we find it at once invaluable and unsalable. Nevertheless, if one were to offer it in the market he would be found unable to transfer it.

* Delivered at the Philosophical Symposium of Illinois College, Jacksonville, Ill., June 3, 1897.

According to the Stoic definitions given by Plutarch, wisdom is that knowledge which includes all truth, human and divine; philosophy is the exercise and application of the art which is promotive of such knowledge; and virtue is the sole and sovereign art which is thus promotive. It follows, therefore, that the true philosopher is the complete man who contemplates, admires, and reveres That which really Is—the Infinite and Supreme; and who is conversant likewise with those questions which concern vitally the welfare of human beings, counting nothing common, profane, or unclean.

The relations of Philosophy to Science are naturally and necessarily a theme of speculation. Like the wife and the husband in a well-ordered household, each has a department of its own, but is ever auxiliary to the other. Science includes that knowledge which comes within the purview of the understanding, in which the results of investigation have been worked out and systematized. Philosophy goes beyond all this, and deals with principles and causes themselves. Science is the knowing which relates to natural objects and phenomena; philosophy includes the supernatural or higher natural, the noumenal, the epistemonic, the spiritual—the principles on which all knowledge and being ultimately rest. It aspires to the knowing of God, and ramifies through all that concerns the welfare of mankind. Thus it is paramount over Science, uniting the various departments into a complete whole, permeating them with its own essence.

It seems to me that in these days we are having too much educating that does not educate. There is a "little learning" which is justly declared "dangerous," a knowledge that puffs up and inflates, but assures no spiritual growth, nor development of high moral principle. The committing of text-books to memory, and becoming conversant with what is inculcated in discourses and lectures, must be approved as necessary and most valuable; but to denominate all this "education," is almost a misuse of terms. In the course of our modern legislation the candidates for the various professions are made subject to official examinations which are confined to such learning. These are, therefore, not only oppressive and liable to open a path to peculation, but for all practical purposes they are veritable shams. It is true that instructors may put the student in the way of obtain-

ing fresh perceptions, but it is not possible to impart any knowledge where the main elements of it are not in the mind already.

The true education is an educing, a calling forth of that which is already present, a developing of the powers and faculties, exercising each along its particular line, and properly co-ordinating and subordinating them; and he is the educator who is able to accomplish this to the best practical result, so that the knowledge which the student acquires becomes a constituent of his spiritual being. Thus it is in strict analogy with the principle of justice or righteousness which the Apostle describes as being revealed from faith to faith—out of the faith and mind of the one into the faith and understanding of the other.

Such being the province of Philosophy in education, we may regard it as properly having a corresponding place and function in society. The term "civilization," in its etymology, signifies the art or technique of living in social relations. It embraces, accordingly, all the various institutions—the home, the neighborhood, and the commonwealth. These in their proper development make up for us all that is valuable of life on the earth. That development is both educational and practical. It brings into consciousness and activity those divine qualities and principles that are in every one, though more or less dormant, and makes them the basis of our social life as well as of our just legislation.

The motto of the State of New York is the simple word: "Excelsior!"—an appeal to every one to press on upward; that of Rhode Island, "*Non Sibi sed Toti*"—a reminder that none should live, act, or even die, for self alone, but do all for the good of all. Truly, in these two legends we find plainly indicated the whole purpose and utility of human life. So far as their lesson is realized, it solves the problem whether life is worth living. Everything of wisdom, duty, worship, bears direct relation toward them as ends. A person living alone, or for self alone, is virtually not a man at all. The Athenians would have called him an "idiot" (ἰδιώτης).* Every one must sustain and maintain fraternal, neighborly, and co-oper-

* In English letters: IDIOTES. Ἰδιώτης in Greek means a private person—and hence an individual who is not distinguished, and thus a plebeian or an ignorant fellow—the last being a derived meaning, from which we get "idiot."

ative relations with others as an elemental and necessary condition of his being. Loving and serving make up the true life.

Some, perhaps, may question this assertion, and desire to know why it is so. However true it may be considered, one is naturally unwilling that even so vital a truth should be dogmatically propounded, without its reason being shown. There should be a demonstration that comes within the province of our knowledge and experience.

Let us therefore attentively consider a case in which we have sought some object, and have failed to obtain all we had hoped to secure. For instance, it is an instinct of our nature to make happiness the goal of our pursuit; and we accordingly regard whatever promotes enjoyment as being substantially good. Often, and very generally, we fail to accomplish our expectation; or the delights which we seek pall upon our taste or bring disappointment, suffering, and even anguish in their train. If we are thoughtful and reflective, we may discern as the cause of such failure that in consulting our own pleasure we had not considered what was due and just to others. Yet even that estimate of duty will fall short of the ideal Right, unless it proceeds from the conviction that to be strictly and unqualifiedly just there must be inherent in our motive a sincere good-will, even to making the welfare and advantage of our fellows our aim, above and instead of our own. In this conviction lies our redemption, and we realize the full purport of the oracular saying of Jesus: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

This conviction, this epinoia, affords its own illumination. It needs no interpreter. In this yielding up of the life or soul as happiness, this "forsaking of father and mother," and all things esteemed as precious, there is gained a hundredfold in what is even more precious, the eudaimonia, or blessedness. Emanuel Swedenborg has set this forth as heaven itself, heavenly joy and felicity, declaring that it "consists in willing from the heart the good of others more than of ourselves, and the serving others for the sake of *their* happiness, without regard to any end of remuneration therefrom, but from the principle of love."

In this question the interests of human society itself are vitally concerned. The sentiment, however, while perhaps accepted in profession is sadly ignored in action. Little children are taught to pray at night to the Father in the heavens, and afterward there is diligently impressed upon their minds the maxim of worldly prudence: "Every one for himself." Oftentimes the good seed and then the more prolific tares are sown by the same hand, and the divine crop is utterly choked and brought to naught.

The notion of individuality has led men to regard themselves as strangers to one another, as competitors, and even as adversaries. Upon this concept our politics and business appear to be principally transacted. I remember pleading once with a man to consider the strait, the necessity, and helplessness of another whom he was very certain to injure irreparably by a business proceeding; and the answer which was made to me—that "the man must take his chances."

Heartless and cruel as was this reply it seems to be in full accord with the current maxims of business management. Everywhere we are told that "there must be no friendship in trade." This means, in plain speech, that no principle that may ennoble human nature and exalt man above a savage animal should have any place in his business dealing with his fellow-man.

If we dig down to the foundations of this rule and usage, we shall find them to be the legitimate deductions of a prevailing disbelief in immortality. No matter whether this be avowed or disavowed, upon this hypothesis, and upon this only, can they be maintained. If our relations with our fellow-beings are to end with the period of leaving the present life they can hardly be very intimate or obligatory.

If human society is to have no broader foundation than worldly conditions and circumstances, the Social Compact has only brute force to authorize and sanctify it. Safety for the weaker is without any proper security. Why spare man, why respect woman, if the wheel of time is going to whirl us all into the abyss of utter extinction? The creed and inspiration of such a constitution of society is fairly and fully set forth in the maxim: "Let us eat and drink, for to-morrow we die."

Truly, as men think, so they are. Wherever the rule prevails that

those may take who have the power, and only those may keep who can, the war-cry is "Væ Victis!"—woe to those that are overcome in the struggle of life! What wonder is it that a sordid self-interest often impels the wealthy and powerful to employ their arts and resources to oppress, and extort ill-recompensed service from the commonalty; the craftsmen in the various callings to form in their turn combinations which in scope and operation may be as unfair, exacting, and even cruel as the wrongs of which they complain; and that all groups are jealous of one another, and bitterly hostile?

In such ways the whole commonwealth is placed in mortal peril. The true function of government is that of a pilot to guide the ship of public affairs through every sea; but in the all-absorbing scramble for place, power, and emolument as reward for partisan service there is fearful peril of shipwreck. When the public policy upon which all are dependent becomes a football between political factions, the general welfare will be only a matter for minor consideration. In such a condition the commonwealth becomes little else than an anarchy restrained only by the police, and so its functions are limited to the security of life and property alone.

In the perfect commonwealth, all the parts, like the organs of the human body, act in harmony. Society then is what Emanuel Swedenborg graphically represents as the Maximus Homo, the Grand Man, and every citizen has his place in the organism. Plato describes it as a State ruled by philosophers—or perhaps it is better to say—where the rulers are imbued with the philosophic spirit.

It is not, however, in the nature of anything human to remain stable and without change. The history of the world, of peoples, of enterprises, and of individual human beings, has always shown progress in cycles. There is nowhere the example of a nation, or even a religion or civilization, where there was progress in straight lines. It has always been an apparent advancing followed by a conspicuous retrograding. Plato has accordingly presented in detail the process of dissolution in the Ideal Commonwealth, by which retrograding from just and wholesome administration, the government was to become corrupt, oppressive, and a pernicious despotism.

We find the account in the Eighth Book of "The Republic." Be-

ing subject to mutations like other human structures the government degenerates into a mixed administration in which a spirit of ambition and greed of gain will take the lead, the art of war will preponderate, and the rulers, the guardians of the State, will think lightly of philosophy and more highly of political power. Nor does it stop long at this point, but descends into oligarchy, or more correctly, plutocracy. Then gold becomes all-powerful, and both public and private virtue are put to the wall. The country becomes divided into two classes, one of them enormously rich and the other miserably poor. The yeomanry—who, in most communities, carry on the useful arts, pay most of the taxes and uphold the commonwealth—are hopelessly degraded into a populace. Almost all are poor, except the governing class; paupers, tramps, and criminals multiply, and education deteriorates.

The intemperate passion for riches, and the license and extravagance that always accompany the possession of inordinate wealth, produce their characteristic fruits. On all sides there are grasping usurers and ruined spendthrifts. Drones and paupers throng every place. Finally, the lower classes become turbulent and conscious of their power; the old checks and safeguards are removed, and the oppressed become the ruling class. Then is established a corresponding constitution of government, giving equal rights to unequal persons, together with a marvelous freedom of speech and action. Respect for age and rank dies out. Father and son, teacher and scholar, master and servant, are on the same dead level. Every one does what he likes, with a contemptuous disregard of the law. He obeys or disobeys at his own pleasure. If a criminal is sentenced to death, imprisonment, or exile, he will probably be encountered the next day alive and at liberty, parading the streets like a hero. So much for the picture as it is drawn by the great philosopher. The career of a civil polity under such conditions may be traced by the light of history in its vortical downward progress from the guardianship of its best citizens to the dominion of the wealthy and powerful few, and thence to the domination of the uneducated, irresponsible many—culminating in the autocracy of the political demagogue, or the imperial sway of the Man on Horseback.

The remedy for such a state of affairs, and the only proper safeguard against its occurrence or its recurrence, will be the same as in the case of an individual person. Our ethics, to be stable and enduring, and adequate to the purpose, must have their foundation and their inspiration in justice and truth. Nor may we be content with the petty definitions for these terms that are found in dictionaries. Justice means more than a simple paying of debts and thereby becoming free from all further responsibility to the individual. It is infinitely more than any interest of the stronger. Nor may it be measured by statutes, rules, and maxims; for it comprises all these, and more. It includes harmonious development of the nature, so that each faculty of the soul shall perform its own functions without interfering with the others. Then the whole man is settled in the best temper, possessing self-control and justice with wisdom.

In analogy with this, the office of the commonwealth is to assure to every individual full opportunity for his talent, letting him have, unhindered, a place and employment which shall be most in accordance with his disposition and qualifications, and shall enable him to be most useful and profitable to the other members of the social body. For, really, in a genuine commonwealth, there is not any clashing of interests or prospering of one at the expense of another. Everything is reciprocal; all suffer and rejoice together as one personality. Indeed, the true *ecclesia* or commonwealth is, in principle and in action, a co-operative structure in which every part ministers to the rest. This is what justice means in the full philosophic sense of the term; and to this complexion we shall, in the regeneration, come at last. It may be now, and it may long continue to be, an Utopia or a New Jerusalem that exists only in our sublimer thought; but none the less shall we do well to contemplate it in our graver moments, and live to the ideal as best we may.

Hence we require broader and more perfect conceptions of our own nature, and of our relations to one another and to the whole universe of being. There is never any development in a man's soul that does not more or less owe its existence to spiritual relationship with others. The universal soul, the soul of the Grand Man, gives itself a peculiar personal representation in every one of us; and from

that representation we must find the essential truth which pertains to the higher life that is ours from the eternal region. We may have the philosophic insight with which to perceive it; but we must transcend the arbitrary limitations of sensuous vision and depend upon the active sense which the soul possesses of its own quality as an outcome and portion of the Supreme Essence. For we are more or less aware, all of us, that there is something more of ourselves than simply the thought which refers itself to the summit of the head and the emotions that centre themselves within the breast. "We often feel," says Emerson, "that there is another youth and age than that which is measured from the year of our natural birth." There is at times what another writer calls a strange sad seeming of soul-sense that says: "Such as you are you have been *somewhere* for ages."

Older than the body, the soul brings hither somewhat of its recollections. When Socrates in the Dialogue questions Meno as to whether Virtue or moral excellence can be imparted and implanted in a person by instruction, he succeeds in eliciting from the young man the acknowledgment that there are in every mind apperceptions of what is just and what is true, which no human teacher or teaching had ever communicated. Such apperception is a recalling into conscious memory of knowledge already possessed.

These ideas which have thus come with the inmost soul from the great Foreworld may, therefore, justly be regarded as the most certain of all truths; and truly they embrace the most important conceptions, such as God, Eternity, Immortality, Love, Duty—everything that confers dignity upon human life and human endeavor, and opens the way into the knowing and consciousness of all truth.

"Every human soul has the Absolute Soul," says the eloquent Transcendentalist, David A. Wasson, "has the whole truth, significance, and virtue of the universe as its lawful and native resource." Therefore says Jesus: "The kingdom of the heavens is within you;" and therefore, Antoninus: "Look inward, for within is the fountain of truth;" and therefore Eckhard: "Ye have all truth potentially within you."

Plato's concept of the reconstruction of the commonwealth corresponded in all its particulars to what the individual ought to be.

The classes of citizens, arranged as the guardian or deliberative body, the executive or military and police, and the producing yeomanry, are in strict analogy with the faculties of the soul: the *νόος* or higher reason, the *θυμός* (thumos) or active will, and the *ἐπιθυμία* (epithumia) or acquisitive disposition. In India this arrangement was crystallized into the Brahman, the military, and the yeoman castes. The trend of all well-ordered society is toward the adopting of this human form of the Grand Man.

The endeavor to pervert this natural order constitutes a fundamental error in governments. Hence they are largely mere makeshifts, the shuttlecocks of political parties. The issue of ascendency is chiefly between the oligarchy and military class on one side and the unstable commonalty on the other. There are constitutions, but the safeguards to personal rights and liberty, like the levees on the Mississippi River, are swept away by the inundations of police-power. As a result they are paralyzed and impotent to resist invasion and encroachment by the privileged classes, the moneyed corporation, or the vender of alcoholic beverages.

We are counting too much, therefore, upon our institutions and external conditions. It was predicted by Elliott Cresson that the party that should set the colored man free would destroy the liberty of the others. Evil custom extends everywhere, taints everything; and so, like Plato's charioteer, the effort is fruitlessly made to drive the chariot with one horse belonging to the sky and the other to the earth. The reliance is upon the Dollar; no value is attached to Faith.

Confucius, once visiting a town in China, was told by a woman whom he met that her father, husband, and near of kin had all been killed by a tiger that infested the region. "Why do you not remove to some other place?" he asked. "Because," said she, "we have a good government." The sage then turned to his disciples and said: "Behold, a bad government is more to be dreaded than a ferocious tiger."

Man must conquer his necessities by the work of his own hands and the operation of his own thought. Without these there will be no enrichment by a tariff, no advantage by any form of money, nor benefit by any adjustment of industry or property. It is an ideal life

where we neither command nor obey, but a holier one where each, from intelligent charity, gives his best effort for the good of his fellows. "The superior man is catholic and not partisan," says Confucius; "the inferior man is partisan and not catholic."

We are thus again and again relegated to the subjective truth that all social amelioration and regeneration must be accomplished in each individual. Public virtue is the good thought, good word, and good deed of each citizen, and will not exist where these are wanting. All ideas of truth and the inexorable Right dwell in every soul; but in every soul they are at first wrapped in deep sleep produced by the draught which no vessel contains. It is a sleep infinitely profound; and the base incense of brutish lives, like the fumes of an anæsthetic, steep them more and more in oblivion. To awaken the soul from this Lethean condition and to bring into consciousness the truth and moral sensibility dormant there, is the highest aim that we can achieve, and the most eminent service that one can render to another.

Intellectual power and material success are far from being all that is to be accomplished by culture and development. The other and higher faculty must succeed and transcend. Take that away, and there is nothing of real value left. The man and the commonwealth, liberty and virtue, alike are dependent vitally upon it. We all are sojourners here, children of one Father, and from the Eternal region. Hence we participate in the same nature and necessities, and may not prudently or innocently neglect what is due to one another. If one of us suffers, all are certain to be affected; not one of us may fall without all being involved in the calamity. By realizing this and living in harmony with this conviction we shall also realize the practical use of Philosophy in the perception of that which really *is*.

Thus we know the Truth, and so by possessing and doing it, the Truth shall make us free.

ALEXANDER WILDER, M.D.

A man's genius, the quality that differences him from any other, the susceptibility to one class of influences, the selection of what is fit for him, the rejection of what is unfit, determines for him the character of the universe.—*Emerson.*

PSYCHIC VISION OF AN ACCIDENT.

It was a beautiful afternoon in June. Winter had lingered late that year, as he often does in Michigan.

All along the dooryard fence the lilies-of-the-valley shook out their fairy bells in the sunshine, forming a snowy fringe at the edge of the smooth green velvet of the lawn. Beside the walk to the door, the poet's narcissus proudly bore its perfect flowers on long, upright stems. Inside the house, my pretty double-parlors had a festive appearance; the dining-room beyond the arch showed an elaborately laid tea-table with flowers and favors, while the large bedroom opening from the back parlor afforded a view of new spring wraps and lace bonnets carefully disposed upon the immaculate counterpane.

Yes, I had company—an afternoon party of ladies, invited to a five-o'clock tea. A small company, scarcely a dozen, but all congenial and members of the same circle; most of them were young married women, like myself.

Three little children who had accompanied their mothers were playing out of doors, with my own five-year-old son. Their musical voices, floating in, added a joyous note to our low-toned conversation.

Having made careful preparations for the occasion, I was devoting myself to my guests, with a mind very much at ease. My husband had promised to come early from the store, so that our little feast should not be kept waiting. My neat Swedish maid was prompt and capable, and knew just what was expected of her. I had every reason to be happy, and certainly was light-hearted and free from care.

It was at the time when the "point-lace" furor was raging in our little city, and indeed throughout the land. Nearly all the women present were interested in learning a new stitch in that fascinating form of decorative art. I was making a cobwebby cap, as a gift for the approaching birthday of a revered friend whose beautiful hair was as white as the snows of her eighty winters. Several of my guests were gathered close about my chair, absorbed in learning a new de-

sign in " old rose point." I was explaining as I worked, and had just begun to say, " You see it is easy, anyone can do it who can make a button-hole stitch."

How much of the sentence I left unsaid I do not know.

Suddenly a cold horror seized me, my hair began to creep upon my scalp, and I felt my cheeks contract, as if the skin were drawn outward by invisible fingers. Darkness fell before my face—the opaque blackness of deep, still water, but now agitated by violent movement; and in the water I saw a face arise, a countenance of distorted childish loveliness, which I could almost, but not quite, recognize. Across the white, dimpled cheeks, wet hair of a golden color was streaming. The voices of my companions sounded faint and far away. Suddenly the cathedral bell of my little onyx clock chimed, as if it struck against my ear, " One, two, three, four."

With convulsive movements of my arms, I struggled up against the darkness, and rushed from the room.

Through the dining-room I sped, where in the sideboard mirror I caught a flying glimpse of the white, set face of a woman I did not know, and through the kitchen I hurried, where my Katrina was placidly measuring out material for biscuits, but paused to stare as I passed.

Down the cellar-stairs I flew, straight to our cistern, which I found covered as usual, with a heavy weight, much beyond my power to lift, upon the cover. Once more the blood receded from my heart to my cold face and prickling hands and feet.

Almost sobbing with the reaction of my relief, I ran out from the cellar, through the open double doors, and into the back yard. There, quietly seated upon the grassy terrace, were my boy and his three little playmates. Swooping down upon the little group, I gathered them all into the house, where I found my guests whispering together, in startled groups.

The comments of two of them caught my ear, " Did you see her face?—just awful, I thought!" and " Why, she actually pushed Mrs. Smith over, chair and all, when she flew out!"

The entrance of the children made a welcome diversion. They very naturally supposed they had been hurried in to supper, and were

disappointed accordingly. I escaped to my room to prepare the soap-suds and glycerine for the bubble-blowing that I had hastily promised them, and, being alone, I composed my trembling limbs as best I could, and wiped the clammy drops from my forehead.

Returning, I established the children on the long, shaded piazza, at their new play, then gathered up the delicate lace-work and materials that I had trailed through the two rooms in my flight.

I apologized to my guests by explaining that having imagined our cistern might be uncovered, and fearing that one of the children might fall in, the thought had frightened me so that even when I found it safe, I had brought the little ones in. One of the ladies tactfully sat down to the piano, and while we were listening to her really fine playing, the click of the gate and my husband's familiar step on the walk were heard.

His step seemed to lag—to lack its usual spring, I thought—but my nerves were all a-tingle. He stopped to frolic with the little bubble-blowers in his usual merry fashion, but I noted that he took our own boy (big as he was) quite into his arms, for a long hug and a shower of kisses.

The little changes in his dress which the occasion demanded were soon made, and my husband came in and greeted the company, all of whom were his friends. But I felt that something was wrong.

His was a peculiar temperament—sensitive, sympathetic, and transparent as a child's; and I knew that he was, or had lately been, deeply agitated.

My five-o'clock tea was a success, the serving was perfect, and my guests seemed to have forgotten my strange rudeness of the afternoon. My husband was attentive to all, and quite the model host. But I kept wondering what bad news he could be keeping, to tell me when we were alone.

Finally the last guest went down the step, carrying her flowers, and leading her little daughter by the hand. Then I turned to my husband in the hall and whispered, " Now tell me—is it any bad news from mother? "

" No, no," he responded; " do not be too greatly alarmed, but Mrs. Pulver's little Teddy was drowned this afternoon, in their cistern."

"At what time?" I gasped, sinking into the hall-chair.

"At four o'clock. They heard him fall, but he was quite dead before they could get him out."

"The poor mother—the poor mother!" I repeated mechanically, while all the time the cold horror of my inexplicable vision swept through my mind. And the spell had been broken by the clock striking the hour of four!

I now recognized the cold, wet, dimpled face, with the golden hair washed straight along the white cheeks. It was little Teddy, the laughing, chubby darling of my neighbor's household.

Almost in silence my husband and I walked the mile, through the sweet June twilight, to that stricken home.

Yes, it was the very face of my vision, but oh, so still and meek—the golden hair just drying into its old-time fluffy rings.

I even leaned and looked into the opaque blackness of the water. It was just as I saw it, before the face appeared. At the right, a large iron spike had projected from a beam of wood, in my vision; and the old horror seized me, as I recognized this in the identical place, just as it looked when the blackness fell before my eyes, shutting out the bright room, my work, and the intent faces of my friends.

By what unknown power had that scene (which no human eye gazed upon) been brought before my unwilling vision, as I sat, a mile away, unconcerned and happy, absorbed in other matters?

Mr. and Mrs. Pulver were acquaintances of ours, but no especial liking or friendship existed between us.

My husband, with a heart big enough to gather the griefs of all, and make them his own, naturally went at once to any scene of sorrow.

At the funeral of little Teddy Pulver, one of the guests of my tea-party whispered to me, "How queer that you were thinking about your cistern that very same day!"

But not to her, not to the Pulvers, not even to my husband, did I ever before relate the true history of that day.

Now who can explain my experience?

MRS. MCVEAN ADAMS.

NOTE.—This is evidently an instance of thought-transference occurring through unusual sensitiveness of the emotional nature. The thought-image or mental picture so clearly seen—viz.: black water, still at first, then agitated as the little body was

brought to the surface, the wet face, the ugly-looking spike that was in the way of quick removal of the body, the horror and the fear which seized and controlled a mind "sensitive" for the time being—all these are exact features of the picture flashing through the mind or minds of whoever discovered the catastrophe.

The rapidity and force of thought-action under such circumstances are seldom realized when superficially considering similar experiences. The thought-picture is thrown upon the psychic aura with tremendous force, and may be consciously recognized by anyone sufficiently sensitive, and at the same time in the right vein of emotional mentality to be impressed by the thought. In this case all these features were present and especially favorable for such a result. These were: a young mother, little ones belonging to other mothers at play with her own child, those mothers having come together for *enjoyment*—the emotional nature being foremost—and herself, the hostess, principally responsible for the happiness of each and presumably feeling a measure of responsibility for the personal *safety* of each child present. All these facts combine to produce unusual sensitiveness and to make her receptive to that tremendously agitated thought of death sent into the aura of a neighborhood where each resident was personally known to all the others.

Four o'clock was the hour at which the accident became known; the boy was heard to fall, but was drowned before help could reach him; and at four o'clock she saw the vision. There is a perfect psychic correspondence between the *mental action* of the distressed relatives and the *mental vision* of the sensitively responsive friend and member of the neighborhood of mutual acquaintances.

The writer is wrong in assuming—as stated—that "no human eye gazed upon the scene." The child was heard to fall and the danger was instantly apprehended, presumably; then, every detail of what she saw *was seen* by the first eye that rested upon the water.

Another possible explanation of such an occurrence, and one based upon the same law of action—but not probable in this instance—is the same going-out of the thought of the child himself. This, however, would not have been likely to carry the stillness of the water, the wet face, the position of the hair, or the spike in the beam, as the child's mind would have acted in quite another manner, giving a different picture.—Ed.

PHYSICAL SCIENCE *VERSUS* OCCULT SCIENCE.

In an age of intellectual unrest and revolution an advance step always implies a clash of the new thought against the old. In this way only is progress possible, for thoughts which do not stimulate counter-thoughts are of no practical value as a factor of newer growths.

He who is satisfied of the certitude of the ground on which he stands will not make a step out of this stage of his mental progress until there is aroused within him by newer thoughts a doubt of the stability of his present mental growth.

Physical science holds to the verities of its foundation and claims to have reached the boundary lines encompassing the whole field on which it is possible to be sure of the advance made. It denies that

any progress can be gained outside of the mechanical instrumentalities made to give extension to the so-called physical senses, and these physical senses themselves.

It is here where the clash of counter-thoughts is seen, as well as the contradictory attitude of physical science with itself. To place a limit on the capacities of the human mind is to contradict the doctrine of *evolution*, so haughtily paraded as evidence of the certainty of this same physical science.

Listen to this: Physical science has no *certitude*, save that which is based on the hidden, the occult; and to deny this is to *destroy* physical science itself.

Let us clearly see the truth of this. All phenomena are effects, and on these phenomena are built both physical and occult science. The causes that develop the phenomena are occult, and constitute the foundation for the construction of a science of the occult.

Physical science claims to have discovered these occult causes by means of the so-called physical senses, aided by mechanical instruments, and has constructed a science of matter and force.

In this science, it is taught that blind force conflicted with blind force, or blind, stupid law, and in this way constructed a universe, and that now the same agencies give all phenomena of matter.

Occult science discovers these hidden forces, and attributes to them conscious intelligence. By this conscious intelligence of power the universe is constructed and is controlled at this moment in all the phenomena exhibited.

It is clearly seen that all visible or sensuous matter has no existence of itself, for it is being constantly transformed from the invisible to the visible, thence dematerialized, to again materialize through the circuit of power, like an endless chain, and the only persistent existence seen is force or motion, and matter is known to disappear.

From the point of view of the physical sciences, the causes that materialize and dematerialize substance are found in blind natural law. They are found by occult science in intelligent, conscious power, that permeates the whole structure of the universe. In this difference of the teachings of the two sciences, if there be two, is seen their conflict. The battle is now on!

The existence, transitory, of matter or substance is a phenomenon of itself, and since all phenomena are effects and have no real existence apart from the occult powers that develop them, to believe matter or substance that can only be cognized by the physical senses to be real, is to believe a delusion, is to build on sand. Also to believe that blind force or laws of nature constructed a universe, is to believe a delusion; and physical science *per se* is one whole delusion, because basing certitude on fleeting and transforming substance and correlated phenomena.

The sensuous universe being itself a phenomenon is only a vast system of symbology, expressive to the consciousness of the existence and reality of a conscious Intelligent Power immanent in all sensuous matter. It is the interpretation of the meaning and purpose of this vast system of symbology that has given all the systems of philosophy, all the systems of science, and all the systems of religion the world ever possessed. It is the *expression* of these *symbols* as seen by the physical senses that has developed all *mechanical* art and invention that the world now contains.

It is the interpretation of the meaning of this great symbol that has divided the philosophical mind into two classes, idealist and realist; finally, it is the interpretation of the *whence* and *whither* of the whole of the sensuous system of worlds and the objects on them and their uses, which is the *storehouse* of all man's knowledge of the past and of to-day, and that will ever keep him employed in learning and advancing step by step till he sees and knows *himself* and God.

To-day most methods of teaching and plans for enlightening the minds of the people are based upon the physical plane of being; the time is now ripe for a growth of mind based on the astral plane; consequently occult science is being more and more cultivated.

L. EMERICK.

Motion or change, and identity or rest, are the first and second secrets of nature: Motion and Rest. The whole code of her laws may be written on the thumb-nail, or the signet of a ring. The whirling bubble on the surface of a brook admits us to the secret of the mechanics of the sky. Every shell on the beach is a key to it.—*Emerson.*

PHILOSOPHY OF THE DIVINE MAN.

(V.)

Upon the doctrine of the calculus of life depends the whole catenary of Causation. It eliminates all necessity for the unnatural intervention of a hypothetical, mystical, anthropomorphic, and extraneous first cause, and makes the processes of creation as natural as their principles are universal. This, and this alone, accounts for the hideousness of the monster as well as the beauty of the rose, for the cancer as well as the lily, for both the disappearance of a type and the survival of the fittest. Circumstances and conditions—the environment of individuals—determine their place in the procession of progress, and it is this principle which has retarded some and advanced others, as the Chinese manners have remained stationary while the agile West has hastened onward along the path toward perfection.

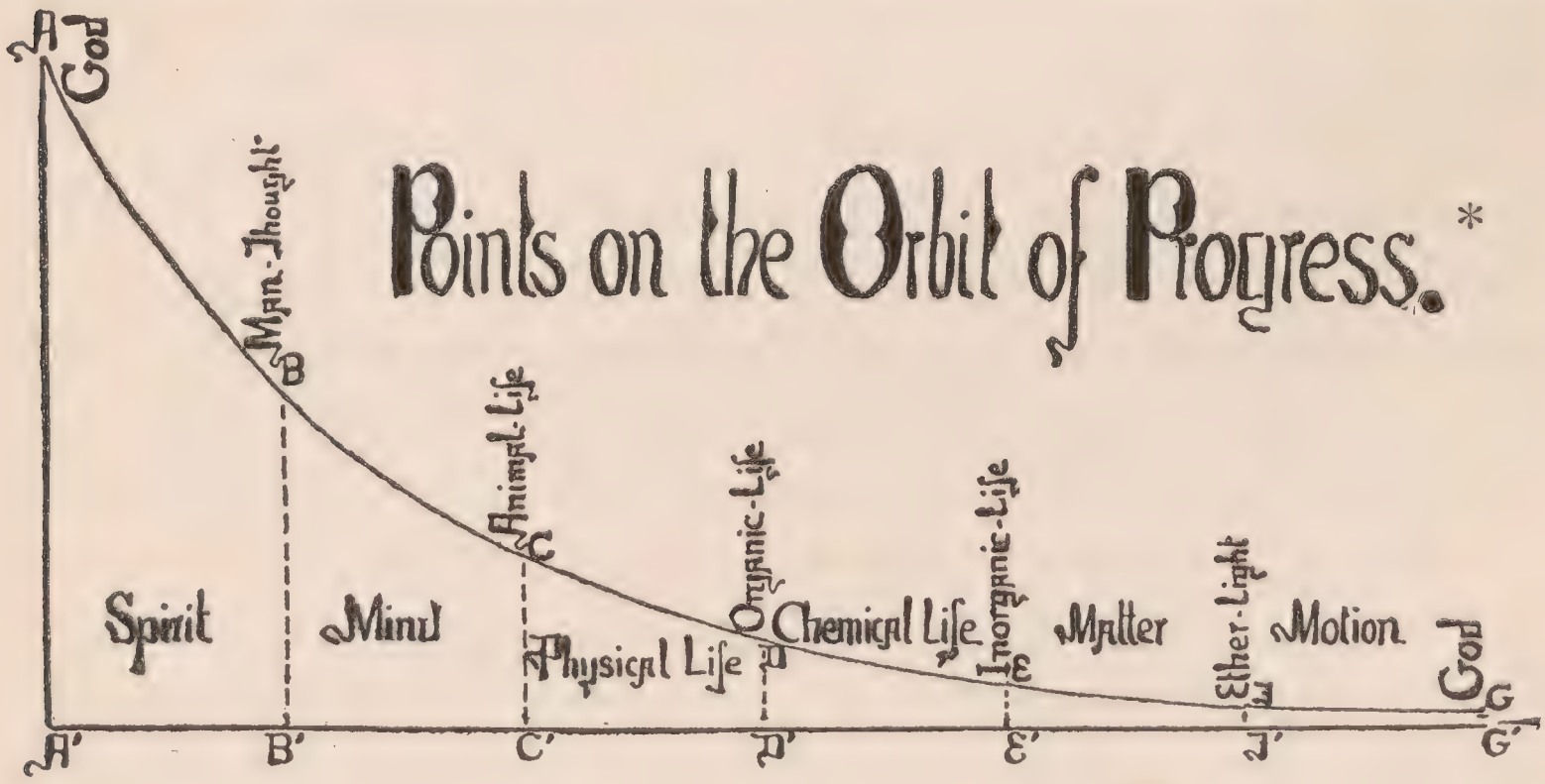
A remarkable coincidence—to some perhaps, as all antiquities are venerable, corroborative of the modern theory of evolution—is found in the account given in the Eastern Scriptures of the appearances of the second person of the Brahminical Trimurti—Vishnu, the Preserver.

These are represented as his avatars or incarnations: I. A fish. II. A tortoise. III. A mammal. IV. A beast-man. V. A dwarf. VI. A hero. VII. Rama, the hero's brother. VIII. The higher man. IX. The Buddh. The tenth avatar is still to be. Buddhism, which is reformed Brahminism, and is to the ancient religion of India what Christianity is to Judaism, is a religion of knowledge, not of faith, although many of its greatest minds do not hesitate (as the Catholic hierarchy inculcate the use of objective symbols) to permit the faithful a sort of adoration of venerable and venerated shrines and relics. How in the light of modern lore the true meaning of these avatars gleams forth like the sun rising through a thick bank of fog!

We behold in the symbol of the fish, deity's first appearance upon

this planet in a form of life at all like any with which we, proudest of the vertebrates, are in the least disposed to claim kinship. We see there the gigantic snail—the ammonite, the great progeny of the trilobite and the swarming of myriad scaly monsters sporting in the ancient Devonian seas. Then in another fulness of time the hideous beasts, winged and wingless, the simian-shaped arboreal monster, the ape that has grown a thumb and lost the prehensile vertebræ, the chatterer turned talker, the talker thinker, and—lo! Man.

To every seed his own body; this was nature's order, quietly, earnestly, grandly fitting the body that shall be, out of the bare grain;



till finally, on honor's crowning height, through all the vicissitudes of time and change into the nostrils of the animal was breathed the breath of life, and man became a living soul.

There are few who understand rightly the true meaning of evolutionary progress. I think a glance at the accompanying diagram will show the truth perhaps more clearly than words: of the continuously ascendant faith, whereon the elements to be mixed in man threw off from epoch to epoch the impediments of lowlier nature. Man had in him from the first (as in the fœtus from conception to birth) the substance of his divinity.

But the end was not yet; the first man was made a living soul, the last a quickening spirit.

The supreme Volition, while continuous in manifestation, has had

* See also diagram in the November number of this magazine.

its avatars in the natural order, to be discerned when, through long travail, the early age has given birth to the later. From that sublime moment when the initial trump was sounded, "Let there be light," step by step Spirit has marched steadfastly onward. The age of motion culminating in that medium to which the name ether has been given; the age of matter, mounting the spires of form till the inorganic came; the age when the chemic tribes wandered in the lonely wilderness till at last they came into the Canaan of the organic; the age of organisms, triumphing in moving life; the age of the cattle and creeping thing culminating in the rude man of the morning, the first man Adam become the thinker, and the thinker in the fulness of time the quickening spirit.

We abolished mechanicalism in all its forms and phases in recognizing as we have the indubitable presence through all creation of some function of that Power which differed not only in degree but in kind from the Power which is the perfect form of Action. We are content to call this all-pervading power of Volition—not that we identify it with will, but that it includes will, and is in fact the perfect form of will—Intelligence in activity.

The substance of our facts has long been known to thinkers, but the utmost that the most sagacious has done in establishing the ultimate principles thereof has been either (with Kant) to bewail the elusion of that truth which he so deeply felt, or (with Spinoza) to predicate the presence of God in all things and nominate that presence Pantheism. The ancient Greeks forestalled the great German, and the ancient Hindus the wonderful Jew. But the idea called pantheistic is absolutely alien to the true conception. God is not in growth, He is progress; He is not in vitality, He is Life; He is not in the phases of mutation, He is changeless. God is not in the path, He is *A* and *Ω*, the beginning and the end, the first and the last—Spirit, and spirit only.

God does not grow; God is eternal; his manifestations advance. He does not think in the reactions of matter, his atoms act, and because they act mechanically, and have no choice which thought gives, they act invariably, obeying the primal impulse; they always act, not in antagonism to their nature, but conformably to nature. It

was only when the mammal man, in the process of the ages of development, had become thoughtful that he became free, and becoming free became a chooser, and deliberately because he volitionally chose. "Behold the man is become as one of us, to know good and evil." This was the fall of man, because, having the power to choose the good, he chose the evil.

When a point is projected into space the result is a line; when the line is rotated in the same plane the result is area or surface; when the area is rotated on an axis the result is volume. Space of one dimension (linear) becomes, by Action, space of two dimensions (area), and space of two dimensions, by further action, becomes volume.

If you take a steel bar, like a knitting-needle, and cause it to revolve in the same plane around one of its ends, if the rotation be sufficiently rapid the result will be a flat disk whose diameter will be twice the length of the needle. This disk will be practically a surface, on which, for a practical demonstration, you may place any number of articles; their weight, and the ability of the single needle to sustain them bearing a strict mathematical relation to the swiftness of rotation of the needle.

Now this disk, or an ordinary plate of material (so called), may be rotated in like manner, and a resultant solid be formed. Its impenetrability—the very first attribute of matter—will be dependent upon the velocity of rotation, and upon nothing else. In this way a thin plate of metal will turn a bullet, or the bullet will flatten against the sequence of positions of the planes that constitute the revolutions. An illustration in practice of this principle may be seen at any hydraulic mine, where an axe wielded with the utmost power will rebound from the jet at the nozzle of the hose, battered and broken at the edge, as from impact with a solid bar of iron. This is caused by the resistance, not of water, but of speed; not of matter, but of motion.

This, then, is the essence of the creative functions in nature; this the reality underlying the phenomena of matter. Not points endowed with force, nor centres of force make matter; but matter is a phenomenon of pure motion, not something moving; the motion itself is the something.

This motion in its variant relations makes the elements and their combinations and permutations:

I. Position multiplied by Motion is Light.

II. Light multiplied by Motion is Matter.

III. Matter multiplied by Motion is Life.*

The same sort of potency which whirls the spirals of nebulæ, and sends stars and planets and systems on their orbits, forms the tiny globules of ether and the aggregates of atoms. This potency, this principle, does not stop with the line, after passing through the surface and solid; it goes even to the point—that which has no attribute but position; and this is spirit; this is substance.

The chemist has already found these facts; he knows practically that matter is not quiescence, but inconceivably rapid motion.

And those same principles of evolution, which are now coming to be accepted by the whole world, apply to the remotest past—the things perceived were born of the things conceived, things from thoughts, all things from the All, all from the One.

When, over the stretched membrane or the sonorous copper cymbal, the swath of scattered sand hears the notes of the violin, at once among the throng of tiny fragments a huge commotion ensues, and thousands start up, eager, expectant; and then, at the tone of the command, as the bow vibrates the tense string, they rush, pell-mell, hither and thither, jostling, hurrying, each, like a sentient self, to his appointed place, till in long lines and delicate curves the seemingly conscious sand takes station, and the geometer starts amazed at the wonderful dexterity and grace of movement and at the mathematical accuracy of the result.

But this is not yet all; the sand, or better yet, a pure, free, not too viscous liquid, shows even vaster evidences of a profound intelligence—the obedience of the mote to the note, the dominance of action over being, the ward of nature finding the way from the word. Here we may see the freer motions fit themselves yet more wonderfully to the harmony. The figures which one chord made geometric,

* But "the gift of God is eternal life." Immortality is the choice of man, and not the consequence of mortal life, of which more will be said in the following papers.

another makes artistic; and a song makes a rose, a thistle, or a lily, lifeless but beautiful—a demonstration of the power of music to bring order out of confusion, law out of chaos, the formed crystal out of the amorphous mass, life out of dust, divinity out of humanity.

The rhythm and music of the spheres is not imaginary; it is of the same order of reality as that tact of tone in the voice which means always, truth—that union of good-will and self-possession that has power over the savage and brute, and is able to exact tribute from all the world. It is in the mechanic's problem, the statesman's diplomacy, the sage's logic, the artist's dream, the fine frenzy of the poet, and the voice of the leaders of men.

So æons in the past, for this one of countless universes, out of the silence and darkness the spirit moved, and the choir invisible of the morning stars sang together. "In the beginning was the Word and the Word was with God and the Word was God."

It would be futile to declare absolutely the validity of all the received dicta of science. The magnificent nebular hypothesis of La Place must take its rightful rank in our thoughts as an hypothesis. But if a theory may be ignored by philosophy, a fact demands recognition. It comes with credentials from its sovereign; it comes with a letter of introduction from The Truth. Laplace may not be absolute, but Kepler was; Darwin and Lamarck and, older yet, Anaximander, may have proposed theories somewhat astray from the right line of verity, but Euclid's metaphysics, and Edison's and Tesla's achievements cannot err. The practical result of a true theory smiles at fine-drawn sophistry, and defies the point of the most abstruse argument.

In that remarkable debate between Frederic Harrison and Herbert Spencer on "The Nature and Reality of Religion," Spencer's "Unknowable" is mercilessly attacked as a positive negation; his Unknown Deity is satirized as x^n and man caricatured as nx; the former expression denoting some final power of an assumed variable, unknown in man and therefore continuing unknown though raised to an infinite power, and the latter being an expression for the natural man as some number of functions of his final self. Harrison says: "The Unknowable is practically nothing"; a proposition which

every day's experience practically disproves; matter, for instance, in the present state of science, is unknowable, and yet is a very obtrusive fact. On such a basis we should be compelled to deny our own existence, because thought and the surgeon's knife and the highest powers of the microscope fail to disclose the secret of existence. Such reasoning would imply that there is a point somewhere in philosophy, as we know theologians assert that there is in religion, beyond which it is not safe to venture in quest of the Holy Grail of Truth.

The jest's prosperity, Shakspere says, lies in the ear of the hearer; and it is quite equally evident that in practical experience alone is to be found proof or disproof of theory, in the demands of a posteriori, the claims of a priori. It is the attribute of intelligence to investigate and to learn. We shall find at the very outset unforeseen conditions besetting us; the roads of progress ramify till they appear a very labyrinth; the forest of facts grows dark and dismal—we feel lost in the jungle of inquiry. But behind us thought has blazed upon the boles a straight line. It is ours to face forward and follow that, prolonging it—our mete-wand—to the stars. Facts and conditions, ideas and circumstances, increase and multiply, more and more complexity as we grow to more and more knowledge. But by and by, even through the interlacing boughs, glistens above and beyond a light. We press on and up, and lo! the temperate oak replaces the torrid palm, and the arctic pine thrusts back the oak. And the pines are stunted and hug the ground, and then rocks are bare, or garbed only in lichens. The light we have seen is that of an unknown and far-off luminary shining on the snow. We rise upon the highest peak of intellect and are in a frozen world. Shall we then say, having traversed with all our experience all the zones, "What is all this worth? It arose out of nothing and into nothing it must lapse; dust we are and unto dust we shall return?"

Not so; these are thoughts of folly and delusion, for the same power that brought us to this sterile height is able to conduct us yet further. The sensuous suffers, but thought need not suffer: beyond the range of perception lie the "Delectable Mountains," balmy with the breath of verity. There is a certainty higher than physical science; a truth greater than fact; a faith nobler than fortune. A

fact alone is not truth, and does not become true till we have fixed its place in eternal principle, till we have, by ordinates and abscissa, fixed its trueness immovably by the great planes.

If we take for our guide the nebular hypothesis and limit its puissance to the universe of which our sense takes cognizance, how quickly—as many a thinker has before—we flounder in the morasses of speculation. The vagaries of life, as we look backward, vanish in the inconstancies of chemic changes and geologic upheavals, and chaos and darkness, and a globe of fire, and a fiery ring and a vortex of furious flame more and more tenuous, the vastly extended matter merging into ether, and the light fading as the frontiers expand, then a faint nucleus, and then—nothing!

Physical Science, mailed and booted and armed, no matter how just its quarrel with the elements of being, comes to the confines of the worlds and finds its profoundest thinking, its highest climbing, has brought it at the last to naught—the worlds have left not a rack behind.

But philosophy—that of the foundations of rock, that of the divine man, that of God himself—finds here no obstacle to progress. The unharnessed Berserker goes on his way unharmed—

> "The soul goes forth not like a vessel wrecked
> That drifts dismantled to an unknown shore,
> But like a barque for fresh discoveries decked
> That spreads its sails new countries to explore."

If that congeries of shining points of light piercing the blue-black dome of night were all, then perhaps we might be content with the last word of science, even content to submit, as the children of Saturn, to be devoured by their unnatural creator. But this dynamo, the sun, with his dark retinue of planets, is not all. Beyond the solar system, beyond the mighty company of stars of the Via Lactea, beyond, far beyond the outermost bounds of our immense system other points and patches of radiance stud the midnight sky. Some of these are distant kin of ours, galaxies like our own made up of countless stars, each perhaps brooding like our own Helios, over her offspring planets. But some are of a different order, of a nature as different as the fœtus

from the breathing mammal, as remote from conditions like those we know as the sterile Moon and the fiery Sun differ from this balance of forces—Earth. These are the irresolvable nebulæ, known now to be unsolvable because of tidings brought directly from them to us by a messenger so swift and withal so trustworthy that we must believe him. There was an era in the history of physical astronomy when it was believed that all the myriad nebula would eventually be found to be clusters of stars. After the resolution of some of these by the famous telescope of Lord Rosse, the Nebular Hypothesis lost the favor, for a while, of science. But the time came for its restoration. The great discovery of spectroscopy proved beyond question that the light emanating from some clusters was the light due to incandescent solids, or analogous to that; but that from others it was light from vaporous masses. This satisfied the demands of the great theory, and the thinkers, stifling in an atmosphere of doubt, breathed freely once more.

This is written not to congratulate ourselves that theory has not failed, but to point out the truth that it cannot fail; not that it conforms to known facts, but that it conforms to eternal principles. The existence of the resolvable nebulæ proves that this universe of ours is not all; but the existence of the irresolvable nebulæ proves that creation is not limited to cosmic conditions which we call material.

From nebula to man, from man to nebula: this by some orderly progression akin to the swelling and swaying and oscillating of wave motions—of sea, or air, or ether—has heaved thought up out of the vasty deep. Evolution and involution, with their maxima and minima, flow as the current of eternity; this is the divine trajectory.

Kant, propounding his great question, stood amazed at the afreet of doubt that his wonderfully profound thought had conjured. He saw the categorical imperative of the moral law, but could not bring his vast intellect to become as a little child's to recognize in what likeness it was made.

Schopenhauer has called the power back of phenomena, Will; and because he found nature insatiable in its exactions, he ascribed devilish attributes to its creator—found man a feather in the wind of destiny, a chip upon a torrent, a mote in a sunbeam—law everywhere,

freedom nowhere, man a puppet, God a demon, and all creation a failure, making and crushing souls out of men.

The irresolvable nebulæ are links in the divine catenary spanning the abyss of reason between the maker and the made, between Volition and the worlds. Creation is not design; it is not accident; it is evolution; and that factor in all the epochs of progress which is called design by the religious and accident by the unbelievers is the development due to the continuous presence of a function of that Volition which is as surely there as the several relations, howsoever complex, or the several changes of relation, howsoever multitudinous.

Doubt if you must, but inquire. Doubts are not signs of the infirmities of age, nor of the pangs of a debauched prime; they are the growing pains of progress, for Progress is always young.

Think, and you must believe; but belief alone is not the birth couch, it is the tomb of Thought.

HUDOR GENONE.

THE EMPIRE OF THE INVISIBLES.

(I.)

THE GHOST.

"I am surprised! This is not what I expected!" exclaimed a ghost as he walked slowly back and forth in the spacious parlors of a stone mansion on Drexel Boulevard, and paused meditatively in the bay-window to look out upon the gay life on the street.

"Here I am, all alone! Not a friend has come near me. For aught I know to the contrary, I am the only ghost in existence. If this is all there is of a future life, I must say that it is extremely unsatisfactory! I always supposed the invisible world was thickly populated, but as yet I see no signs of any other inhabitants. Before I stepped out of the body, I thought that by this time I should be holding interesting conversations with friends who have crossed the River of Death before me, roaming around on the surface of the moon, or visiting some of the other planets! I always had considerable curiosity about the rings of Saturn and the moons of Jupiter.

I should like to study the effect of four moons in a sky on a cloudless summer's night. But somehow I don't feel much like roaming. I have a strange disinclination to go any farther than my own front doorstep. Something pulls me back into the presence of the body I at first tried so hard to escape from. Strange! I fail to understand it!"

The ghost left the window and again began his monotonous walk back and forth through the parlors. Unconsciously he attempted to put his hands in his pockets—for he seemed to himself to have hands; but he found that he did not seem to have pockets. There was a large easy-chair near the bay-window. The ghost took hold of it and tried to move it where he could have a better view of the passers-by on the boulevard. But his attempt was vain. He could not stir the chair.

"I hoped I might be stronger to-day, but I am as helpless as ever!" he said. "The limitations of a ghost are as vexatious as the limitations of a body. I can't see that I have gained much by stepping out. More loss than gain so far. Lost, a body that could walk, and swim, and lift, and manage a horse, yes—and skate, too, as well as one could expect of a body that had been in use for a half-century. It was a very good body, as bodies go. And there it lies now, stiff and cold and helpless. A deserted tenement. Its owner a wanderer upon the face of the earth, without home or habitation. . . . And that crape floats upon the breeze to tell to the happy life of the Boulevard as it glides by in well-appointed carriages, that death has entered here. . . . But is the Boulevard life as happy as it appears to the looker-on? Not often—not often!"

Tired of his monotonous walk, the ghost leaned against the window to watch the scenes on the street, although the sight of the crape and ribbon which fluttered from the door-knob was an annoyance.

"There goes young Rathsberger, who is busy spending his father's money, inherited last year—he is happy. And he will be as long as the money lasts! And then—the bottomless abyss of poverty will swallow both him and his happiness. But is happiness merely a question of money?

"No! Here goes Smith, the millionaire. How the harness glitters! That is one of the handsomest turnouts in the city. But—

his wife is suing for a divorce, and his only son was recently killed in a drunken brawl. He hasn't a friend in the world, poor man—not a friend. But his money buys him a few acquaintances who are ready to help him spend it. After all, personal character is a more important element in the production of happiness than money. It is a beautiful world, and I loved life. But I was tired of the continual struggle for existence—tired of hard times. Tired of 'business' carried on according to modern 'business principles.' Money sits on a throne, and men worship as if they were slaves. At least I have gained one thing in stepping out of the body. I have gained freedom. I am no longer a slave to gold. Here it is worthless trash; a mountain of pure gold could neither help nor hinder me in this new life. Strange, when it played so important a part in the old one!

"But am I alive? How do I know that I am anything more than an astral shell doomed to slow disintegration?

"I am more thoroughly alive than ever before. I am all here, including memory, though the philosophers are so fond of asserting that we must lose that faculty when we leave the body. I believe I could think up every incident of every day since I was born, if I chose to spend my time that way. I can think of a thousand things that a week ago I had entirely forgotten. . . . But I want new experiences. I am not content merely to live the old life over. I am alive, but with a different set of limitations, a set to which I am not yet thoroughly accustomed. Matter has no power over me—which is gain; but I have no power over matter—which is loss. The law of gravitation has ceased to affect me—personally. I can sit on a lamp-chimney, but I can't lift a penny; I can twist through a keyhole, but I can't turn a door-knob! Even if there is no key-hole, the door itself is not an insurmountable obstacle. The exercise of a little will-power brings me on the other side of it. I seem to be merely thought clothed in—what? Mist? Brick walls cannot stop thought, nor can they stop me.

"I wonder how I look?—and I am likely to wonder. There isn't enough of me to make an impression on a mirror, and yet—I seem to have some sort of a vapory body. I wonder if that new thought-reading machine could read *my* thoughts? That is worth looking

into. It may furnish a means of communication with the visible world. And this is likely to prove a lonely life, unless I can learn to communicate with the visibles. What is life worth if one can't talk to his friends? I never thought I should like to be a hermit. I can walk and stand and sit, but nobody sees me or pays the slightest attention to me.

"It seems strange! I was sitting in the chair by my bedroom window when Bridget came in to make the bed. The first I knew she put both pillows and the bed-clothes into the chair where I was sitting! It was extremely annoying! I don't think she would have done it if she had seen me. She would probably have screamed. But it was worse yet, when the undertaker came and sat down on me. He is a large, heavy man and completely filled the chair. I wonder what he would have thought, if he had known I was watching him! Since that experience I have ceased to occupy chairs for fear of accidents. I tried the centre-table, but Bridget put the big Bible on me. Now I sit on the clock-shelf or on the picture-frames where people can't get at me, unless they take a broom.

"I never supposed that people attended their own funerals; but I shall certainly attend mine. There doesn't seem to be much else of interest going on. The funeral is to be to-morrow at two o'clock, they say. That gives the relatives time to get here. They sent telegrams as soon as they found me—the thing has been very well managed so far. They have all done just as I thought they would—and nobody suspects. That is the best of it all. Nobody suspects! But when my brothers and sisters find that I died poor, instead of rich —how will it be then? Will they suspect? I hope not. They will be happier if they never know the truth.

"And the doctor?

"He is a good friend of mine. He will write out a burial-certificate reading 'heart failure' and help me keep my secret, unless he blunders and concludes I was murdered by some one else. That would complicate matters. Then he would move heaven and earth to find and punish the criminal. I would not like to see an innocent person arrested, imprisoned, and tried for a murder I had committed. Yes; murder! That is what it seems like now. Three days ago I

called it ' suicide,' and felt that I had a right to take myself out of a world that I had no voice in entering. But now—it looks different. A useful body had been put under my control, and because I feared that my supply of happiness was likely to run short—I murdered it. I hoped to solve the problem of existence, but it is as inexplicable as ever. I wonder why, when we are alive, we all think that the moment that we are dead we shall know everything. It is a bitter disappointment. Here I am, a piece of animated vapor, but still an inhabitant of the same old world, with no other interest in life except to go to my own funeral!

" After that—what?

" I cannot imagine. That dead body under the black canopy there, attracts me so that I cannot get very far away from it. Will it be the same after it is buried? Shall I have to spend the remainder of my existence wandering around among the tombstones in the cemetery? Not a cheerful prospect certainly! But perhaps that is where all the ghosts live. From time immemorial the human race has believed in haunted houses and in burial-places populous with ghosts. Perhaps there is something in the old legends. Who knows?

" Really I am getting lonely. I should like somebody to associate with on terms of equality. This sneaking around through closed doors, and listening to conversations not intended for me to hear, is hardly a respectable occupation. I don't like it. Life in the cemetery, leaning against tombstones, watching other people's funerals and getting acquainted with the new ghosts, would be as interesting, and certainly less sneaky.

" I wonder, I just wonder, what there is to prevent me from travelling, after the funeral. I always wanted to see the world. Now I have all the time there is, for I am no longer obliged to use it to make money. What a wild, conscienceless struggle it is to get money! And in these days of fierce competition it requires a constant struggle to keep it. The human race is going mad over money. Never before since the world began were there so many opportunities for happiness. Never before was there more misery, or more men and women in anxiety as to how to obtain a subsistence. The whole world is a battle-field which is constantly strewn with the wreckage

of war, the wounded and dying killed by our present industrial system. But then—my friends called me a monomaniac on that subject. Perhaps I am. But it is hard to see the slow gains of an honest business life of thirty years swallowed at one gulp by a trick corporation which makes a business of crushing out competitors. It is as wicked as highway robbery or piracy, and yet it is done over and over again right here in America, and by men who pose before the Republic as honest and respectable. It is maddening! It has driven better men than I into insane-asylums and suicides' graves. But I am free from all that now—a ghost cannot starve, needs no clothes, and can find shelter anywhere. Bolts or bars or iron doors cannot keep out a ghost!

"And yet—in spite of all these advantages, I feel as if I would like to be back in the fight again. Life *is* worth living. I never was surer of that than I am now that people call me dead. We seldom fully appreciate a thing while we have it. Earth-life was interesting in spite of financial worries; and it seems that annihilation is a fiction. Change occurs, but annihilation is an impossibility. I have jumped from the frying-pan into the fire. . . . And now, I don't know of any other place to jump. How can a ghost kill itself? And what would it be next? I do not think I will experiment any farther in that direction at present; I might turn into a mere memory, without the capability of motion. I'll wait until I know what the next state of existence is like, before I try to force myself into it.

"I wonder if anybody will shed real tears at my funeral? I wonder how much they will care—those brothers and sisters of mine? I gave the best years of my life for their support and education—but what do they know or care for that? It seemed sometimes as if all they wanted of me was money! But then—perhaps I am wronging them. Perhaps if they had known my need they would have given to me as gladly as I gave to them. . I doubt it! . I doubt it!

"I am tired of this solitude, this silence! The night was so long—so unutterably long! They may not come for hours. . . . I believe I will go out to the cemetery and see where they are going to put me. It will be pleasanter than staying here alone—with the dead. That body of mine is certainly dead, and not very good company for a live ghost.

"I couldn't get a nickel out of that pocket-book that used to be mine to save my life; but as the conductor can't see me, he won't try to collect any fare. Yesterday I wanted to turn a dime over so I could see the date, but I might as well have attempted to lift up the Auditorium tower and throw it into Lake Michigan! I can't even lift a sheet of note-paper, and as for a lead-pencil—it weighs tons; I might as well try to write with Cleopatra's needle! I'm not of as much account in the material world as a lively breeze. The wind is shaking that lace-curtain and pulling it out of the window —which I could not do! But I can pass through that pane of glass! I'm ahead of the wind there. I'll go out and take a car and see how it seems to be among the living. I'm tired of silence and myself."

H. E. ORCUTT.

(To be continued.)

THE INNER ISLE OF MAN.

The finer part of man was not made a lie. Intuitions are founded in truth and fact, not falsehood and fiction. In all lands and climes, certain truths concerning the human mind have always been in force, and, too, without the aid of systematized metaphysics.

Everywhere the sentiment of humanity answers, in all ages, as to the independent principle of mind in the race of Adam. In the sublime poetical beauties, the strange historic pages, and the interesting mythological evidences of antiquity, it is enwrapped. In the general laws or principles of every philosophic system on which natural effects are explained, it comes up. The most earnest desires and deepest yearnings of the human heart add silent proof to it. By no clime bounded, by no race unknown, and by no historic period limited, it is one of the most profound and universal sentiments of the immortal substance in man. To resist it is to oppose the voice of consciousness. The groundwork of nearly all knowledge would be subverted by taking away or invalidating the authority of that internal sense or act of the mind which is an essential attribute of spirit.

Knowledge by consciousness is the only conception one can form

of that power which calls back the past and plans the future—that power which enables man to investigate the laws of nature; to rove at will from continent to continent, from world to world, from system to system, viewing the works of an all-powerful being. The proof of knowledge founded in individual consciousness may still be disowned by science, but, nevertheless, it will in all time to come remain an undeniable basis of truth that a ruling, fixed power, within, wholly distinct from any corporeal function, is known and felt by every individual.

That the mind is an independent something, requiring the brain, not for its existence but for the mode of its manifestation, has been in all ages gone by, is at this time, and forever will be in time to come, the most prevalent belief both among the learned and the ignorant. A quiet feeling having its seat in the soul tells us that mind is not merely a phenomenon resulting from the play of organic elements, but is an original organization of first principles which existed previous to the formation of the body and must live after the dissolution of it.

The essential objects and ends of our existence are provided for in the very constitution of our being. This is positive evidence of the actuality of the end thus made certain. Every sentiment of the soul or power of the mind has a field of exercise and means of gratification. Upon something more than the accidents of education do the higher purposes of existence rest. There is a feeling—whether in the shape of an animal propensity or an all-pervading sentiment—which impels man to long for existence beyond the present life. It is original in human nature, and, like the axioms of mathematics, thus furnishes conclusive proof of that which first principles make known to us.

There is a strong belief on the ground of satisfactory evidence, not derived from poetry or philosophy, but which comes from the highest part of our being, telling us that this is not the be-all and end-all with us. This first principle or original sentiment, found in the infant as well as the adult, and promising the immortal existence which its gratification demands, we must accept as true. Otherwise we must admit and believe that mind, so perfect in every other re-

spect, is but a bundle of errors here, or has been endowed with a power lacking a possible sphere of activity—a conclusion which intelligent people must deny. Individual consciousness is the highest proof known to man. It does not conflict with science, but is above and beyond science.

Facts concerning finer mental faculties and nobler powers of the rational soul are not to be declared impossible merely because some conditions associated therewith are beyond our comprehension. Our knowledge of ourselves and of the science of being will broaden with the willingness of men to accept new facts and to give credence to the theories of trustworthy specialists. The metaphysician of to-day is proclaiming scientific advances to which the world should attentively listen. Man is on Old Earth for a purpose. The betterment of humanity is the chief object of life. The individual cannot dissociate himself from the human family as a whole. Men are interdependent. Their interests are common and will be to eternity.

What is life? Theories of nature were evolved by the dead past and are continuously being considered by the living present to explain this mystical question. Metaphysics is unfolding many of the mysteries of that which when in the body makes it "alive." It is time for organized knowledge to blush at its vainglorious boasting and to cease its ostentatious self-applause, for Science has failed by any chemical union of elementary substances to cause life to be. How much more certain, then, the failure of every experiment to produce the higher manifestations of being—to create mind or spirit!

If life was only a function of matter, then somewhere in the records of science—somewhere in the history of human observation, the spontaneous and original production of the immaterial part of being and its mysteries would be recorded. Nowhere has the living principle been found without evidence of its antecedent living germ. Nowhere has the Promethean fire with its life-giving principle infused life and breathed animation into the inanimate clod of clay by the aid of science. Atoms culled by mortals for human clay will be nothing more, even after all attempts to snatch life from the altar of the supernatural and to steal from heaven the coveted fire of Prometheus.

Chemical science has completely analyzed and ascertained the composition of the physical nature of man. It has made known the elements and the exact proportions in which each is held by chemical union to form the body and its various parts. It may compound the same elements in the same proportions again and again, but a living man it has not formed and cannot form. Nay, not by the most accurate and delicate methods known to biology can the smallest existence be created and animal life imparted to it. Nor can any science in any way ever cause the most minute particle in existence to cease to be. Every atom in the universe may pass through ten thousand times ten thousand transformations, but its *being* will forever remain untouched—its identity will never be lost. Annihilation is no part of the plan of creation.

Every faculty of the mind was created for a purpose. The cultivation and right exercise of each and every one confers happiness. Mental supremacy on metaphysical lines, in the upper realm of truth and higher nature of man, is developed in a special manner. Intuition and consciousness were designed by nature to catch the aroma of the most delicate fancy, to scale the highest thoughts and sound the deepest pathos; yet not in one mind in thousands do these highest faculties rise even to mediocrity. By intuition is man endowed with an immaterial principle which sees and knows, irrespective of reason or material organs of sight. By a mental or spiritual sense, there is, in certain states of the human system, vision independently of the material eyes. This fact has not only been philosophically demonstrated but is as firmly established as the truths of astronomy or the self-evident propositions of mathematics. By more than one method of proof, clairvoyance has established the same phenomenon.

That there is some higher faculty which gives us the power to form conceptions of things not material is a reality of which we are all conscious. The recorded evidence of thousands of intelligent and veracious persons exists to confirm the fact that the forewarning of coming events is an occurrence not uncommon. In being there is what may be called "a forewarning principle," which—separate and apart from reason—reveals to man what shall be hereafter when the earth grows older and the sun shines longer. Without knowledge

and contrary to all appearances, the vision of intuition reads the Book of Fate before time breaks the seal, and teaches man things which, because they depend on contingencies yet untranspired, reason can never know. This spiritual vision, which light cannot enlighten, darkness fails to darken, and distance intercepts not, discloses conclusions, often in the very teeth of reason, but in strict accordance with what subsequently occurs. We must admit this higher faculty or intuitive guide, or else be forced to deny the existence of the soul.

Through his physical nature man is allied to all material existence, and through his mental being to all intelligence. The powers of the higher faculties are embraced only by the few who inquire at the shrine of the inner man. It is by opening the finer mental windows of being and allowing the light of the soul to shine in, that mind becomes capable of soaring high above that which intellect can reach. The laws of the realm of metaphysics do not conflict with intellect or reason, for intelligence harmonizes with all.

Sublime truths of advanced scientific thought in mental philosophy are not appreciated by the many. From the beginning of the universe, progression has been the motto of nature. Why should the mental faculties not enlarge? Metaphysical reasoning is not fantastical rhapsody. It is but exact scientific deduction from the normal functions of mind. It is based upon sober philosophy on the one hand and upon experimental reality on the other. By this inner force we are related to and placed in communion with the infinite. A boundless number of relations are opened to us, and hints of powers which surpass all the bounds of our present comprehension are suggested for mental consideration. Without this force, there would be no such thing as capacity of the mind to know or understand spiritual existence. Without either scepticism or credulity we should open our minds to receive new and apparently superhuman propositions, and to test them in the crucible of intellect.

Mind is not a peculiar combination of cerebral elements. It has a mysterious energy distinct from and a strange power superior to the material tabernacle it inhabits. Thought, feeling, and consciousness exhibit powers above and beyond those of organic matter. The

body is only the training-place of mind—merely a handmaid for its growth and development. Mind is capable of indefinite progress and advancement whereby it becomes capable of fulfilling the nobler ends of existence. The fortunes of men, together with the welfare and happiness of the race, are determined by mental efficiency, now more than ever before. All classes have use for their minds. They have occasion to think. Indeed, they are required to think instead of allowing others to think for them.

Brain and intellect are not identical. Mind is not the organic function of matter—not the slave of the body. How could the brain make use of itself?—a condition which must be conceded if the organ constitutes the mind. The physical theory of mind involves absurdity after absurdity. It is one of the clearest dictates of reason, reconcilable with all phenomena of mental action and in harmony with well-anchored facts in the psychological history of man, that mind has an independent and superior existence, exerting a controlling influence over the bodily functions. In the last physical analysis of the brain and nervous system, not a substance is found in their composition that would allow us to suspect the production of mind. The heavenly gift of poesy, touching the tender chords of human sympathy, taste, and sentiment, was not built up from phosphates in the brains of Homer, Shakespeare, Milton, Scott, and Dryden. Michael Angelo's art creations did not find origin in albuminous matter. The philosophic thought of Sir Isaac Newton which sought with all-comprehending grasp to encircle the universe was not the product of osmazome. The glowing eloquence of Patrick Henry and Daniel Webster was not the fire of oxygen blazing out nor of hydrogen soaring about. All the glorious manifestations of intellect among men sprang from some other source than peculiar combinations of elementary substances.

The history of all men and of all ages confirms the statement that no relationship exists between the force and vigor of the intellect and the qualities of the body. How many persons celebrated for intellectual power have lived in debilitated and emaciated frames! Would you have looked for vigorous functions of memory, clear faculty of perceiving, with reason supreme upon its throne, in the moving

frame of Dean Swift, the feeble house of clay inhabited by the radiant intellect of Richard Watson, the deformed physical system of Lord Byron, or the rickety constitution of Alexander Pope, through whose exquisite lines the genius of poetry touched the chords of human sympathy, sentiment, and taste?

The annals of medicine furnish conclusive proof that the brain may be injured or destroyed to a large extent without destroying the functions of mind. A wide induction from well-authenticated facts shows that one portion of the brain has been found to be destroyed or disorganized in one instance, another in another, and so on till the aggregate would comprehend every organic portion, while yet intellectual life and mental power remained unaffected. It is a fact which no one disputes that mind communicates with the material world through the brain and nervous system generally. It is equally true that mind is endowed with an existence, an energy, and a power of action independent of and superior to its material habitation. This is made positive and shown in the clearest light of demonstration by numerous examples in the mournful catalogue of human accidents and infirmities.

Over all that was possible to nerve and sense, mind has frequently triumphed. Prostrate has the body many times been laid by mental causes. Individuals have died without injury as a result of hazing. Soldiers have been found dead without wounds upon the battle-field. Why so? Mental action resulted in physical effects—a thing clearly impossible on the theory that mind is merely the result of the organization of matter or force so produced.

The active manifestation of mental excellence which no ill-fortune can reach is the true basis of happiness. Not only are great intellects capable of great achievements, but minds less happily endowed are capable of sharing those privileges which constitute the higher phases of human happiness. Of course genius comes by nature, but leaving out of view the few splendid exceptional cases, the careful observer can hardly avoid the conclusion that the original endowment has less to do with the result than have patient application, indefatigable perseverance, and continual endurance. Nature always aims at the best, and provides that it may be attained through a certain course

of teaching and training, by all who are not physically or mentally disqualified. Moral excellence is the result of habit, but intellectual excellence is chiefly improved by precept.

Strictly upon the metaphysical line of facts does human advancement depend. As the science of Metaphysics advances or recedes, so must human excellence stand or fall. Amid sneer and jeer has each science successively risen, just as if in each case all truth had been discovered and nothing remained to be learned. Throughout times past, all discovered truth which the world has brought to light has met with denial, ridicule, and scorn. Opposition and scepticism once contested the new established truths concerning the mysteries of physical law and the marvels of organic creation. Every great fact and principle by virtue of which we exist and act was time and again "put down" by the science of days gone by. The heresy of the past is the belief of the present, and what we now deny may be accepted as the creed of the future.

SHELBY MUMAUGH, M.D.

WHAT THE POETS SAY.

O poet, whose expansive soul
  Swells outward to infinitude,
Thou'rt versed in Nature's mystic scroll,
  And art with prophecy imbued.
What dost thou know of heaven and earth?
  What of the secrets back of life?
What strange catastrophe of birth
  Hath thrust me in this mental strife?

What though I know, how shall I say?
Words are but words—and what are they?

O poet, thou art ever keen
  To pierce an adamantine heart.
Thou searchest man's: What hast thou seen
  In one unscathed by Cupid's dart?

When counteractive currents play—
But these are words—and what are they?
In labyrinths of evil schemes
  Devised by wicked, cruel men,

What motives hast thou found? What dreams
  In yonder sordid citizen?

To-morrow oft redeems to-day.
These are but words—and what are they?

Men tell me God is good and kind,
  That He knows all, and nought's amiss.
O what a riddle! Canst thou find
  No words to prove the truth of this?

What knows the ant of man, I pray?
I give thee words—but what are they?

Then hear my plea, and heed the tone:
  Life seems a play without a plot.
How shall I mankind's wrongs condone?
  How cease to murmur at my lot?

O empty words!—the husks of thought.
And must God's truth in them be brought?
And must I act thy Spirit's part,
And try to speak for thine own heart?
Ah, mortal! mine's a sorry task,
Thou callst for Truth. Behold her mask:
Canst thou, e'en with a Euclid's brain,
  Compute the desert's grains of sand?
Canst thou, with Intuition slain,
  Appraise all factors?—understand
The complex interplay of law
  That rules the Cosmos and the gnat?
The sparrow in the falcon's claw
  Is an effect a cause begat.
Should I but tell thee, wouldst thou know
  That God is just and all is right?
Though God Himself should tell thee so,
Thou hast but heard; thou still must grow
  Above the darkness into light.
Let poets tell whate'er they may,
How few know what the poets say?

WILLIAM T. JAMES.

Ye are not bound! the Soul of Things is sweet,
  The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
  Doth pass to Better—Best.—*Edwin Arnold.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

PSYCHIC ACTION IN DREAMS.

The many and varied phases of psychic action that are now absorbing attention, offer ground for much speculation about the laws of action involved, and the uncertainty of this speculation leads readily to wide divergence of opinion with regard to the nature and character of the action which is recognized.

From time to time we have given instances of psychic action in dreams, believing, as we do, that an important as well as exceedingly interesting line of natural action lies just beneath the surface of consciousness, and that much important information may be secured by a careful search in this realm of activity. These instances, however, if judged entirely by their surface indications, which rest in close juxtaposition to the external sense-plane, may mislead, and result in a greater depth of ignorance than ever. They are all the more dangerous because the victim feels that he has had an actual experience, out of the range of the ordinary, and that as he really did see something he therefore knows exactly what it was that he saw. This granted, in his own mind, the rest becomes easy, and he falls at once into a train of beliefs already formulated by others who have had similar experience in practically the same ways. It is quite as easy to become bigoted in this as in any of the forms of belief usually denounced as narrow by even these deluded people themselves.

The whole difficulty rests on the same ground as that occupied by the material reasoner. It is a matter of " mistaken identity," so to speak, with regard to the phenomena witnessed, and all the errors occur because of

the limitation and imperfection of the sense or senses employed in investigation, or subconsciously involved in the experience.

In our editorial columns this month we give a dream experience recounted by Mr. John Widlon.

This case so clearly illustrates a phase of psychic action which is alike misinterpreted by both novice and scientist, that we venture to give an explanation of it from the basis of thorough demonstration of the psychic powers of the human mind.

The phenomena in these cases is doubtless real, and the experience to each person is so vivid that the sceptic will find it entirely useless to attempt to argue him out of his conviction that it was true. What actually occurred, however, and the true explanation, according to the operative laws of the universe, can only be understood through correct interpretation of the vision; and this is almost universally misinterpreted and misjudged, with the inevitable result that theories entirely erroneous are evolved and given out as true because of the imperfect evidence rendered by the psychic senses.

In the light of present knowledge, no sane thinker denies that the physical senses are subject to illusion. There is a psychic sense-plane also and it is in the realm of this finer action that the phenomena above referred to occur. But even here the action is still in the realm of sense, and subject to all the laws of sense action.

Psychic sense is just as subject to illusion and consequent erroneous evidence as physical sense; they are probably the same instrument, through which the personality functions, now on the one plane, now on the other. Psychic sense also involves a mode of automatic reversal, as far as the vision of objects is concerned, which is a most prolific field of misinterpretation and wrong judgment of phenomena.

In the case cited above, the writer quite naturally concludes that his father saw the freed spirit of his own mother, and that she spoke to him with her own voice, and laid her own cold hand upon his face. That is clearly the direct evidence of the psychic sense involved in the phenomenon. To a mind untrained in psychic action and having only the sense evidence to judge by, this conclusion becomes inevitable. It is, however, a judgment based wholly upon the bare evidence of psychic sense, and, like any sense-evidence, it is false in its plain presentation of

objects; and unless the evidence be reversed and analyzed by the judgment, through knowledge of the processes of psychic action, the truth is not recognized.

The facts of the phenomena in the case in hand are as above recorded —he saw a face and figure, heard a voice, felt a touch, and received information which afterward proved to be true.

Further facts are (and this line of facts is too often left entirely out of consideration) that at or near the time when the phenomena occurred there was intense mental action in operation at the home of the mother, where the minds of all were doubtless in a state of unusual excitement, and where it is distinctly stated a letter was prepared and forwarded to the son, expressly stating in words: "Your mother is dead!" This "thought" was repeated in mind, as well as in audible words, by all present (which is the habit of the average mind), giving it force for action in the psychic aura; and in preparing this letter the particular thought was, subconsciously at least, directed especially to the son, and its thought-picture projected to his locality. In the state of sleep, when the mind is active on the subconscious plane, this thought-picture came across his vision and he saw—what? His mother? Not at all; he saw the thought-picture in her friends' minds, and heard—not his mother's words but the words of *the thought of those at home*—"Your mother is dead!" and he felt *their* thought of the "coldness of death" as expressed in the lifeless clay, not his mother's own hand, as it seemed to him.

That the thought held by the others was pictured to his psychic vision as his mother, herself, is entirely in accordance with natural psychic action; also, that the words took such exact form as his own personal interpretation would require, is perfectly natural, because when a Psychic Image enters the Aura of a personality, that personal mind at once puts it into such expression as may conform to its own state of consciousness at the time; e.g., the simple statement "Your mother" will immediately take form in your own mental imagery in a picture of that personage as you have seen her, and your own mind gives the picture its details of dress, appearance, and surroundings; it even may give the face a changing expression and put words into the mouth of your own mental image of your mother. The most astonishing action takes place in mind in this way, and the almost infinite possibilities of the variety and power of

mental action are here more clearly illustrated than in almost any other realm of activity. The possibilities of mind are unlimited within human comprehension.

But, we are perhaps asked: "How do you know he did not actually see his mother in spirit form? That is the evidence to him, and on the hypothesis of spirit life it is entirely feasible. May not the vision, after all, have been true as he saw and interpreted it?"

To reply effectively to these questions, several points must be carefully considered.

1st. There is no direct evidence that the action involved extends beyond the limits of this plane of life; and we hold that for investigation to have any scientific value, supposition without evidence should always be avoided. 2d. Every variation of the phenomena concerned in this experience is common on the psychic mental plane. 3d. It can easily be duplicated in experiment, with fictitious details. 4th. It may occur between the minds of living persons, subconsciously, with the phenomena uncolored by intention and entirely without knowledge of what is taking place, on the part of any one concerned.

We take the ground that in the light of science, and for the good of all concerned, there is no justification in going, at a bound, entirely off the plane where the phenomena occur, for explanations in pure speculative opinion, while the occurrence can be explained in action common to its own plane. When something occurs that is clearly of a different order and outside the possibility of any known law of action here, then, we think, will be a sufficient time to establish an hypothesis entirely on the other plane.

In the case in question we note the following actual facts: Everything that he became conscious of in the dream was active in the minds of those at his mother's home at the time of his experience; no information was conveyed to him save what they were *planning to convey.*

Now consider for a moment the spiritual probabilities:

If either metaphysical or spiritualistic principles are true, so-called death is an awakening into bright and joyous life. This being true, the very last communication a freed spirit would be likely to make would be the direct statement of death. It does not stand to reason, because the thought of such a being would necessarily be quite the opposite.

The next evidence offered was the psychic touch of an icy hand. This would be the most natural result of the purely psychic action of the minds of those at home, who were occupied chiefly with the thought of the "coldness of death," but the most utterly absurd thought to put into the soul of a spiritual being realizing the infinite activity of spiritual life. His mother would have been a thousand times more likely to have stated, "I am alive, well, and happy," even though she should state the fact of the change of plane of her life.

As before suggested there is not in this experience any evidence of action outside the known field of the psychic powers, and nothing but what *actually occurred* in the mental realm at the mother's home. The writer has witnessed thousands of similar incidents, having examined, traced, and tested them in all phases, without meeting with one that could withstand the actual test of the psychic powers of the human mind; it seems safe, therefore, to judge that phenomena of this order are psychic, and have their origin in the subconscious realm of mentality of living persons.

An incident which occurred twelve years since illustrates this action in another phase—that of the power of the mind to symbolize its thought, subconsciously. A lady patient came to the writer one morning in considerable agitation of mind to ask explanation of a "singular experience." The previous night she had dreamed vividly that a favorite sister stood before her and held out toward her a rosebud. The stem just under the bud was broken and the bud itself drooped over, hanging downward. The sister remarked in a voice filled with emotion: "See, Carrie, the dear little thing is broken off." The vividness of the dream caused her to awake with a start, upon which she found herself trembling with fear as though anticipating danger. She noted the time, 1.10 a.m., and returned to sleep. At the breakfast-table the dream recurred to her mind, and she was telling it to her husband when the doorbell rang and a telegram was brought to her. It was from this same sister, in a city distant one hundred and fifty miles. It read: "Baby died at one o'clock."

She had no knowledge of either sickness or danger, and had absolutely no indication in any ordinary way of anything that happened, yet who will say that she did not receive accurate information? With a knowledge of the symbolizing tendency of the mind in psychic action,

a vast field of intelligent activity of a very high order is opened up to the receptive investigator. The off-hand spiritualistic interpretation that is so often given to phenomena of this or of a similar order, closes and bars the door to real learning as effectually as the sceptical denials of both theology and materialism.

That man lives after death (so-called) we are as confident as the most pronounced thinker in any line can be. All honest investigation leads straight to that goal. That spiritual minds—souls—can, may, and probably do communicate with one another is as necessary to the conception as that they communicate here; but that these simple physical characteristics of personal life in the physical realm occupy the attention of Spiritual Intelligences, in such trivial matters as are usually reported as "communicated," does not correspond for a moment with the action of that quality of reason with which we are familiar. It has already been proved that mind, alone and unaided—and of living persons at that—can and constantly does perform all the so-called materializing and communication acts of modern spiritualism, with perfect ease and facility.

One must needs learn all the instruments of the orchestra if he would intelligibly interpret the score of the music. Let us investigate more, and avoid jumping at *conclusions* which in the darkness may turn out to be *ditches*.

FRONTISPIECE.

We take pleasure in presenting to our readers this month a handsome portrait of Dr. Alexander Wilder, a writer well known to those interested in matters pertaining to the occult and philosophical in modern literature.

The natural trend of Dr. Wilder's thought has always been in a literary direction, with, since about seventeen years of age, a decided mystical and philosophical tendency, and constantly advancing along these lines. Circumstances, however, have placed him in various positions of public life. In 1854-56 he was clerk in the Department of Public Institutions at Albany. After that, editor of the "New York Teacher." In 1858-71 he was on the staff of the New York "Evening Post," and in 1872 he was a member of the Board of Aldermen of New York City.

Dr. Wilder has lectured on Philosophy and Chemistry in the Syracuse Medical College, and on Philosophy, Psychological Science, and Mag-

netic Therapeutics in various other medical colleges. He comes from the best of New England parentage. President John Quincy Adams and Margaret Fuller were near relations.

The portrait presented here is an excellent likeness, showing the genial and jovial gentleman, as well as the thoughtful philosopher and earnest scientist.

PHOTOGRAPHY OF THE INVISIBLE.

*THE X-RAYS AND THEIR RELATION TO CHEMISTRY AND PHYSICS.**

At page 147 of "Intelligence" for July, 1897, I have just read a note entitled "The X-Rays in Sunlight," which deals with some points wherein I am much more than usually interested, because of certain very unlooked-for results which I have recently obtained in photographing blank space in daylight.

The results obtained at the commencement of my investigations convinced me that of necessity they were produced by the same influence or agency which has hitherto been attributed as the peculiar endowment of the so-called X-Rays; but then the photographs I refer to have been produced in broad sunlight, without the use of a vacuum tube, without anode or cathode, without electrical apparatus, without, in fact, anything save an ordinary photographer's camera and dry plates.

The startling results which I have obtained prove most unequivocally that there is a light or photo-chemical agency infinitely brighter, infinitely more intensified than sunlight, shining, penetrating right through sunlight itself, and in comparison to the brightness of which sunlight is indeed relatively darkness. This new light, or photo-chemical agency, not only penetrates through unknown thicknesses of sunlight, and is indeed reflected back from it as from a black and dense environment, but it passes too through thick masses of organic matter and affects a sensitized dry plate just as ordinary vacuum-tube light will do.

I have demonstrated, from a continuous succession of experiments, that the vacuum tube with its reflectors, its anode and cathode and their electrical attachments, have really no part whatever in the production of the X-rays; and while not yet venturing upon any statement in respect thereof which I should wish at present taken as a final conclusion referring to their cause or origin, I desire here to express the deep impression

* This article being the author's first communication of his experiments to the public, a copy has been deposited with the Royal Society, London.

I have received and which I have provisionally accepted as probably the true explanation of the singular phenomena of this apparently invisible and intangible light. Roentgen's discovery and the numerous experiments which have since been made in the same direction, which are duly chronicled in the scientific press since June, 1896, until quite recently, until even the surmise expressed by Dr. Stephen H. Emmens, contained in the note in your issue, above referred to, have nearly, if not quite all, been conducted with a Crookes' tube in which a high vacuum is maintained—a vacuum say of about one-millionth the volume of air which the tube would contain at atmospheric pressure.

A tube in this highly vacuous condition, it is reasonable to assume, contains vastly more of the ether than it would contain if filled with atmospheric air, for because of the vacuum the volume of occupation of the tube by the air molecules is withdrawn from it. Evidently, then, the X-ray photographs developed in, by, and from the vacuum tube are, to say the least, closely allied with the etheric condition of the tube, or directly caused by the concentration of ether within it, which the formation of such vacuum allows to take place; this concentration is indeed the direct result of the creation of that vacuum, while the passage of current or of residual electrified atoms may, not improbably, produce an intensification of the frequency of vibration of the ether therein, and so accentuate the invisible photo-chemical effect of the rays, whose true origin and character appear even yet to be an unknown quantity; therefore we persist in calling them X-rays, while the results of my investigations above referred to seem to suggest that they should rather be named Etheric Rays.

From the facts and the reasoning upon them which has preceded, it would seem that each invisible photo-chemical influence of these rays is an effect of the concentration and intensification of frequency of vibration of the ether. Perhaps further weight is added by the non-refrangibiiity of the X-rays, and the hitherto impossibility to focus them, which I attribute to their being etheric, that is to say, penetrating all substances alike and in all directions. The ether itself, being invisible, and having all necessary qualities, passes through the glass of the focussing lens of a camera just as it would pass through a flat plate of glass. Indeed without any glass at all it would produce precisely identical photo-chemical effects upon the sensitized plate and on a dimension precisely following the law of inverse squares.

If, then, within Nature there be an agency which is capable of concentrating the ether anywhere in nuclei of any definite shape or form to an extent whereby the rays of energy emitted or reflected from such

nuclei may invisibly penetrate through sunlight, or, for that matter, darkness, would it not be surprising, indeed, if we failed by photography to obtain these very pictures of etheric form so concentrated?

In the present state of speculation as to the nature of the ether, and of our knowledge of the invisible parts of the solar spectrum beyond the red and violet, no reasonable doubt can exist, I think, that the explanation of these " Etheric Photographs," is the true one. If so, then it is one proof at least of the actual existence of the Ether and of one particular part which it plays in the multisidedness of truth.

It may well be asked how can such concentration of the ether be produced in space? The answer to this is not difficult to find, for is it not the fact that space teems with energetic nuclei? Are not we ourselves each a centre around and within which unseen etheric energies concentrate? And cannot each nucleus of such energy concentrate its activities according to its own law derived from the Supreme Source of all Energy? If so, then the answer is given, the apparent difficulty is vanished, the light shines in the darkness, and the darkness at last comprehendeth it! In view then of what precedes I conclude that Dr. Emmens, however nobly intentioned, cannot possibly be right in his conclusion that " the Roentgen ray exists in every source of light."

I consider the X-ray to be an existence quite independent of any known source of light, and because these rays are not refrangible I conclude they must be made up of the ether, which, alone of all penetrating influences, so far as we are at present acquainted with them, is the only one which is non-refrangible.

Another fact lending much aid to the view that the X-rays are concentrated etheric influences is, that when a Crookes' tube has been in operation for a short time, the degree of vacuum actually increases. Elihu Thomson has recently attributed this to the very high temperature within the vacuum tube, causing the formation out of the residual gas or out of the ether, of new and denser materials, thereby making room for more ether.

While I consider Elihu Thomson's suggestion to be an extremely likely one in the case of what takes place in the Crookes' tube, yet it must not be overlooked that by other modes or processes of producing intensified vibrations of the ether, besides that of temperature, the ether may be concentrated or placed in an abnormal condition, so that we thus arrive at the apparently very near discovery of what Professor J. J. Thomson, of Cambridge University, England, has recently suggested as a " breaking down " of what up till now we have looked upon as the elements.

To myself there is no doubt remaining that we are actually within sight and touch of such a discovery, and in respect of it I for one wait sanguinely to hear the result of Professor Michelson's very latest announcements from the investigations being carried on by him at the Ryerson Laboratory of the University of Chicago. A doubt indeed can hardly remain that the doctrine of molecular vortices long ago proposed and since upheld by Sir William Thomson, now Lord Kelvin, and by Helmholtz in particular, is about to be proved absolutely untenable, therefore untrue, while Lord Kelvin's further doctrine in respect of the dissipation of the sun's energy in the form of heat, propounded in his memorable paper read to the Royal Society of Edinburgh in 1852, entitled "On a Universal Tendency in Nature to Dissipation of Mechanical Energy," will be shown, as indeed it is already shown and accepted by many physicists to be an absolute impossibility in view of the proofs of the "Conservation of Energy" and "Indestructibility of Matter" through the transmutations of both, whereby the stability and endlessness of the Kosmos are forever maintained. The sagacious suggestion of Newton, made 230 years ago in his famous "Letters to Bentley," "that perhaps all things may be derived from the ether," the urgent pressing of the same idea at a later date by Daniel Bernouilli upon the attention of Euler in his letter dated February 4, A.D. 1784, and the very latest insistence of the same concept by Hertz upon the German Association for the Advancement of Science at the Heidelberg meeting just before his death, point directly to the immediate creation of a new chemistry, new dynamics, corrected notions in respect of Newton's first law of motion, and an entire change in the accepted views as to what Lord Kelvin and Professor P. G. Tait have taught the world in respect of potential energy, without proper recognition of the transmutation of molar into molecular motion.

At a future date I shall hope to return to the significant matters dealt with in this article.

ST. JOHN V. DAY, F.R.S.E.

THE NUMBER OF A NAME.

"He that hath understanding, let him compute the number of the name of the beast, which is the number of a man."

Number proceeds from Unity, of which form is an abstraction. Form and number, therefore, are largely analogous. Number is essential to order, consequently it would be impossible for harmony to exist except

through mathematical dependencies which are resolvable into Unity; for correlation is the unifying principle in which reposes the equilibrium of the universe. Hence, it would seem irrational to concede exactitude to mathematical law without first recognizing a virtue and efficacy in number. The Pythagoreans taught that time, motion, action, form, and sound subsist by and receive their virtue from numbers. The exhalation of a breath is of a mathematical value, for breath symbolizes life, and life is thought-activity, or the Divine Mind in action.

The principles of metaphysics demonstrate that thought has a potential value in the sphere of activities. From thought is generated an idea, thence a form or mental image is induced, which in turn is individualized by a name. This name, if correct, is a sound vibrating in numerical harmony with a law of sequence which becomes a reiterative expression of Unity.

Christian, the French mystic, asserts that "at the hour of birth something has already taken place in the life of the child; its Name completes the generation." A true name, though ostensibly but a symbol on the objective plane, is expressive of a definite potency in the subjective world of thought. Yet in no sense is a name arbitrary in significance, for unconsciously to our reasoning faculties, we externalize an idea with a physical expression whose vibrations accord with those activities in the subjective realm from which it emanated.

According to John Timbs, F.S.A.,* "Physical science shows that numbers have a significance in every department of nature. Two appears as the typical number in the lowest class of plants. Three is the characteristic number of that class of plants which has paralleled leaves, and is the number of joints in the typical digit. Four is the significant number of many beautiful crystals which show that minerals (as well as stars) have their geometry. Six is the proportional number of carbon. Eight is the definite number, in chemical composition, for oxygen—the most universal element in nature."

The Kabala presents a system of vaticination based upon the numerical value of names, taken in connection with the birth data of the individual, thus affording a key number, through the aid of which many interesting phases of condition and destiny may be disclosed.

The Rosicrucians were adepts in this system of Astrology. It was also the method utilized by the mysterious Red Man of the Tuileries, in his remarkable forecast of the notable epochs in the life of Napoleon. To fully elucidate the canons of this system of numbers would require

* "Mysteries of Life, Death, and Futurity," London, 1877.

the scope of a large-sized volume; the striking appropriateness of some of its results, however, may be easily illustrated. The value of the letters of the English alphabet, numerically, are given as follows:

A = 1	F = 8	K = 2	P = 8	U = 6
B = 2	G = 3	L = 3	Q = 1	V = 6
C = 2	H = 8	M = 4	R = 2	W = 6
D = 4	I = 1	N = 5	S = 3	X = 6
E = 5	J = 1	O = 7	T = 4	Y = 1
				Z = 7

To illustrate the working of this table we will take the name of this magazine, Intelligence. Its title-value is obtained by multiplying the equivalent of the first letter by the total number of letters which form the name, and the succeeding letters successively in a decreasing ratio, thus:

I	1 × 12 = 12
N	5 × 11 = 55
T	4 × 10 = 40
E	5 × 9 = 45
L	3 × 8 = 24
L	3 × 7 = 21
I	1 × 6 = 6
G	3 × 5 = 15
E	5 × 4 = 20
N	5 × 3 = 15
C	2 × 2 = 4
E	5 × 1 = 5

262, which added 2 + 6 + 2 = 10.

This number becomes the key number of Intelligence, which finds its explanation in the Tarot as Point X.—The Sphinx.

In the Divine World, the Sphinx represents the Principle which causes life.

In the Intellectual World, authority, supremacy, genius.

In the Physical World, good or bad fortune, rise or fall, according to the signs and planets which accompany this point.

In the Horoscope, the Egyptian Sphinx is compounded of four natures—it has a human head, the body of a bull, the claws of a lion, and the wings of an eagle.

The human head, mark of intelligence, signifies that before entering into the struggle of life one should have acquired that knowledge which will illuminate the goal and the road. The bull's body signifies that, in face of the trials, the obstacles, and the dangers of life, one must be armed with a strong, patient, persevering will in order to carve out the tenor

of one's life. The lion's claws signify that to will with effect one must dare and make one's self room to the right or left, in front or behind, so as to be able to make freely that irresistible flight toward the heights of fortune which are indicated by the eagle's wings.

"If, therefore, one knows how to wish for that which is true; if he wish that which is right; if he dare that which he can attempt; if he keep silence with regard to his plans; if, through his perseverance, the morrow be only a continuation of the day before: then he will find one day under his hand the Key to Power."

Could anything be enunciated more apropos to the recognized aim and purpose of this magazine, than is here unfolded in the mathematical value of its name according to ancient calculations? The Sphinx, symbol of Unity, which illustrates the merging of the lowest into the highest, the dependence of the animal upon the human, the inseparableness of the Microcosm from the Macrocosm, typifies the existence of interchangeable values in the scale of Being, as represented by ten, the universal, all-inclusive number; the end and perfection of all numbers, which, proceeding from Unity, thence returneth unto Unity.

The Psalms were sung with ten musical instruments, and, according to Hilarius, were brought into order through the efficacy of numbers. Then is the sum of the elements of Four, $1 + 2 + 3 + 4 = 10$, which constitutes the name of the Deity, and in most of the ancient languages was represented by a word composed of four letters. In it is embodied the four bounds of metaphysics, Being, Essence, Virtue, and Action.

"There is a divinity which shapes our ends, rough-hew them as we may." The essence of that divinity may be comprehended externally through Number.

JOHN HAZELRIGG.

DREAM VISIONS.

In 1876 I was a boy nine years old, living with my grandparents near Vexio in southern Sweden. My parents had emigrated to this country six years before, leaving me with my grandparents who had refused to give me up as long as they lived, and my parents did not hesitate to comply with their wishes, knowing that I would be well cared for until they should be better able to send for me. One day in April my grandmother was taken ill, but it was not considered serious until the tenth day, when she grew worse, and died on the fourteenth day. In those days it took a month for a letter to go from Sweden to Crew Lake, Louisiana, where my parents resided. Just a month from the day of my grandmother's

death we received a letter from my father in Louisiana, telling us he was fearful something serious had happened; that on a certain night (corresponding with the day when my grandmother died) he dreamed that his mother stood before him and told him that she was dead; he reasoned with her, but to prove it she placed her ice-cold hand on his cheek. My mother noticed that my father was restless, and woke him two or three times during the night, but each time as soon as he closed his eyes there stood his mother before him bringing him the message from far-off Sweden that she was dead, and again and again pressing her ice-cold hand on his cheek. When he saw that he could not get any rest he got up and dressed and wrote the letter above referred to. Now this letter and the one that was written in Sweden must have met in mid-ocean, as each reached its destination a month from Grandmother's death.

The truthfulness of the above statement can be vouched for by my father and mother who still live in the State of Washington.

I have studied this incident, together with others, and I am sure that our dreams are not in vain; that this earthly shell of ours is not all that there is of us; that there is something that neither distance nor oceans can obstruct, and that is our inner life, our spiritual body.*

* * * * * * *

Another incident that would not be out of place to speak of here occurred at Fort Pierre, South Dakota, about six years ago. A friend of mine, Professor A. J. Leatherman, a prosperous young attorney, had moved to that town from Highmore, where he had been superintendent of schools. One night he dreamed that he was crossing the Missouri River and the boat capsized and that he was drowned. When he awoke he told of his dream and made a jest of it. He was warned by many not to go on the river, as it might come true. But he scoffed at the idea that he, being a good swimmer, should drown. He wrote a letter to an intimate friend in Sioux City, Iowa, telling of his queer dream. A week afterward, together with four other young men, he engaged a yawl to take a sail on the river—a common occurrence. This day being unusually calm the strong current of the treacherous Missouri carried the boat down toward the pontoon bridge. Suddenly the bottom of the boat struck the cable that anchored the bridge and the boat was capsized. All were rescued except poor Leatherman. The strong current dashed his head against some timbers of the bridge and that was the last seen of him alive. His body was recovered several days afterward with his skull crushed.

Had Leatherman heeded this warning, this inner voice, this guardian

* See editorial page 80.

angel, he might have been alive to-day. Indeed life is a mystery. But we must realize that there is something more than this body. There is a spiritual body that is in constant communion with our guardian angel, who warns us of danger and communicates it to the earthly body while we sleep. If we could give this subject more thought we would learn much.* JOHN WIDLON.

MIND AND BODY.

In the "Journal of Metaphysics," Professor Ladd, of Yale, says: We cannot deny the facts of physiological psychology. No doubt consciousness depends on the condition of the brain. Drugs may modify character. Insanity may be produced by physical conditions. The decay of mind leaves no part of consciousness free. The way to meet this class of facts is not by denial, but by showing another class, another side of the same problem, which makes as good a showing. While we believe that consciousness depends on the brain and on health, an equally significant fact is that the bodily state depends on the consciousness. The impressive thing is that bodily health is chiefly related to a state of the mind. It is rather more true that digestion depends upon feeling well mentally than that feeling well mentally depends on the digestion. If it is true that a hot iron burns the flesh, it is also true that burn brands have been produced by hypnotic suggestion. It is a reciprocal union.

FAMILY HISTORY.

"Can" and "Will" are cousins, dear,
Who never trust to luck;
"Can" is the child of "Energy,"
And "Will" the child of "Pluck."

"Can't" and "Won't" are cousins, too,
They are always out of work;
For "Can't" is son of "Never Try,"
And "Won't" is son of "Shirk."

In choosing your companions, dear,
Select both "Will" and "Can";
But turn aside from "Can't" and "Won't,"
If you would be a man.—*Success.*

* If all the facts in the case were known this would probably prove to be the same sort of a case as the one described above. Either his own subconscious thought of the possible danger, or the conscious thought of some friend could easily result in a similar dream. The fact is that he did not drown, but was killed by a blow on the head crushing the skull. If an intelligent being *knew in advance* that he was to meet his death and warned him in a dream, why was not the means of death accurately given? If *known* at all it would be known *accurately*.—ED.

HYPNOTISM AS A CAUSE OF DISEASE.

The danger of amateur hypnotism is well shown by a case mentioned by Desplats (Journal des sciences médicales de Lille), that of a baker's apprentice who was put to sleep daily by a physician, for his amusement. The lad became hysterical and had grave crises with attacks of ambulatory automatism. The most varied impressions, the sight of a brilliant object or of a person or hearing a sound, would put him to sleep. He became a veritable automaton, psychically infirm.—*The Daily Lancet.*

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BOOK REVIEWS.

SUPPLY. By Anna McGowan. Cloth, 229 pp., $1.50. Los Angeles, Cal.

The teachings of this little book point the way to a true realization of the Kingdom of Heaven within us, and the Author sends forth her thought with an earnestness which must call out a response from her readers. The book will, doubtless, prove a great help to many who are searching for Truth.

LORD GUARANGA; OR, SALVATION FOR ALL. By Sishir Kumar Ghose. Price $1.00. Published at Calcutta, India.

The Editor of one of the leading Hindu newspapers of India, the *Amrita Bazar Patrika,* published in the English language at Calcutta, sends us the Preface of the above work, with a view to give Americans an idea of "the transcendental grandeur of this Indian Personality, as well as of the aim and scope of the Life, and the spirit in which it has been conceived and written." This edition is printed in English in order to introduce it to the people of the Western world, and may be had of G. L. Ghose, Manager A. B. Patrika, Calcutta, India.

OLD AND NEW PSYCHOLOGY. By W. J. Colville. Cloth, 365 pp. Occult Publishing Co., Boston.

Reports of twenty-four distinct lectures recently delivered in some of the most prominent cities of the United States, have contributed the basis of his volume. Mr. Colville's aim throughout has been "to arouse increased interest in the workable

possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical." This work is largely devoted to the specially interesting phases of the subject, such as Telepathy (Thought-Transference), Methods and Uses of Mental Suggestion and similar topics.

Several chapters are devoted to improved educational methods, designed to help parents and teachers.

OTHER PUBLICATIONS RECEIVED.

HEALING THOUGHTS. By C. Josephine Barton. Paper, 61 pp., 25 cents. Published by the Author, Kansas City, Mo.

BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH. By M. E. Cramer. Cloth, 53 pp., San Francisco, Cal.

SPIRITUALISM IN THE LIGHT OF THEOSOPHY. By Countess Constance Wachtmeister. Paper, 15 cents. Mercury Print, 414 Mason Street, San Francisco, Cal.

AMONG OUR EXCHANGES.

THE THEOSOPHICAL REVIEW. Among the list of noteworthy articles in the October number are: The Ceasing of Sorrow, by Annie Besant—The Foundation of the Empire of Truth, by H. Dhammapâla—Concerning Intelligible Beauty, by W. C. Ward—On the Theosophic Use of Imagination, by O. Firth. The Publishers announce a reduction in price, to take effect from the date of the November issue, to 12 shillings per annum, one shilling single copy. The Theosophical Publishing Society, 26, Charing Cross, London.

NEUE METAPHYSISCHE RUNDSCHAU. Eine unabhängige Monatsschrift für philosophische, psychologische, und okkulte Forschungen. Herausgegeben von Paul Zillmann. Jahrlich, 12.—Mark, Einzelne Hefte, 1—Mark. Zehlendorf. (Berlin.)

MIND. A Quarterly Review of Psychology and Philosophy. Edited by G. F. Stout, with the co-operation of Prof. H. Sidgwick, Prof. W. Wallace, Dr. Venn, Dr. Ward, and Prof. E. B. Titchener. New Series. Price, 3s. a number. Williams & Norgate, 14 Henrietta Street, Covent Garden, London.

THE INTELLIGENCE. A Journal of Education, dealing with all subjects relating to Schools and School Work. Semi-monthly excepting July and August. $1.50 a year. E. O. Vaile, Editor and Publisher, Oak Park, or Chicago, Ill.

THE HUMANITARIAN. Monthly $1.50 a year, 10 cents single copy. 17 Hyde Park Gate, London, Eng.

THE ARENA. Monthly, $2.50 a year, 25 cents single copy. The Arena Publishing Co., Copley Square, Boston.

THE BRAHMAVÂDIN. Monthly, $2.00 a year, 15 cents single copy. Trpilicane, Madras, and Thompson & Co., Broadway, New York.

THE COSMOPOLITAN. Monthly, $1.00 a year, 10 cents single copy. Edited by John Brisben Walker, Irvington, New York.

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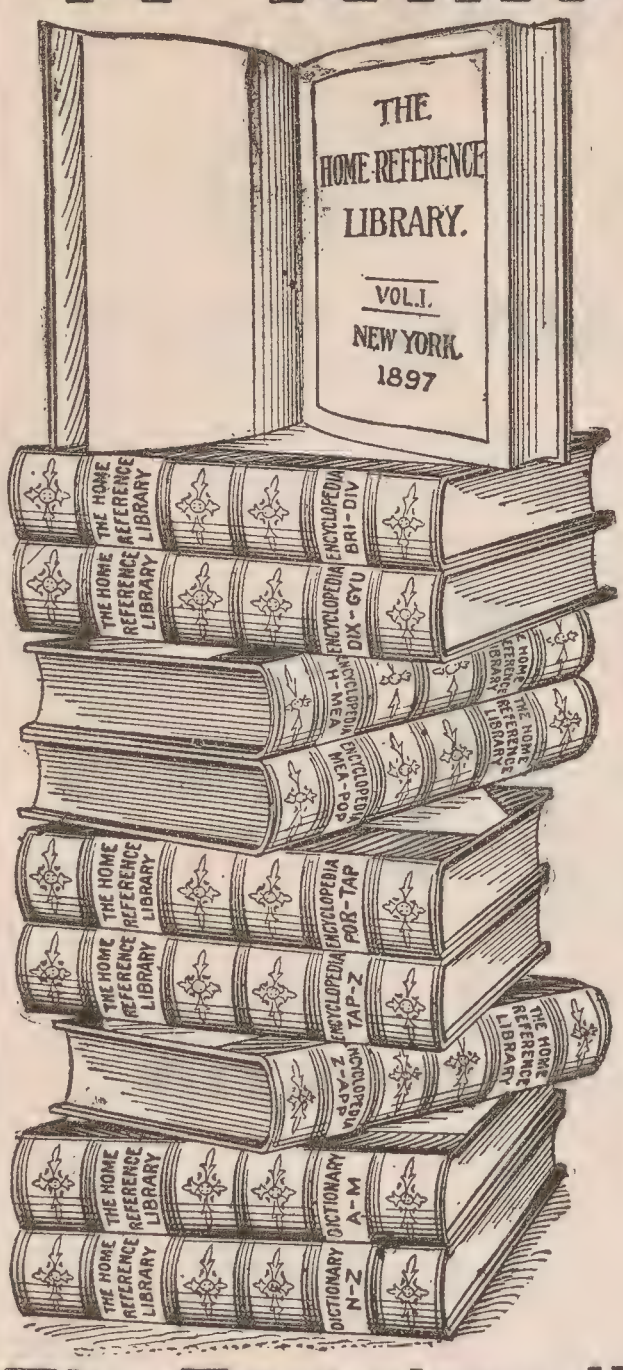

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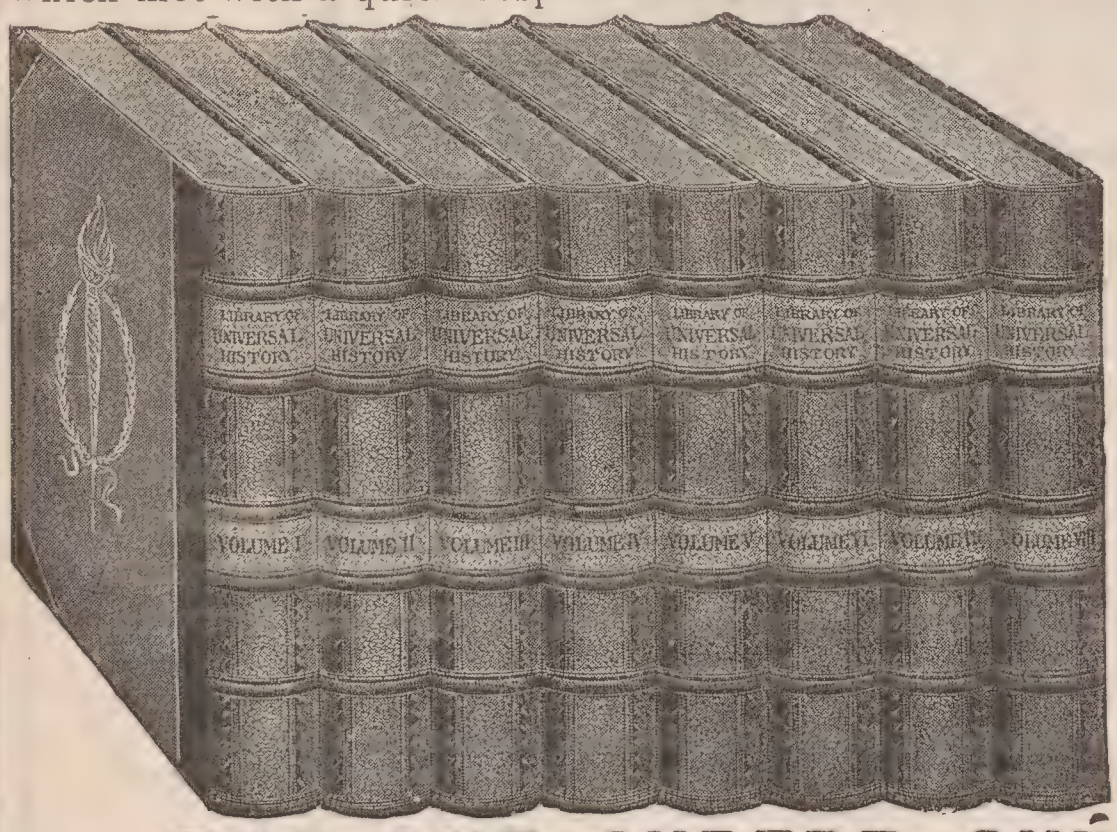

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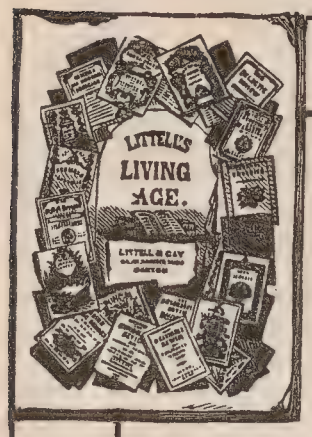

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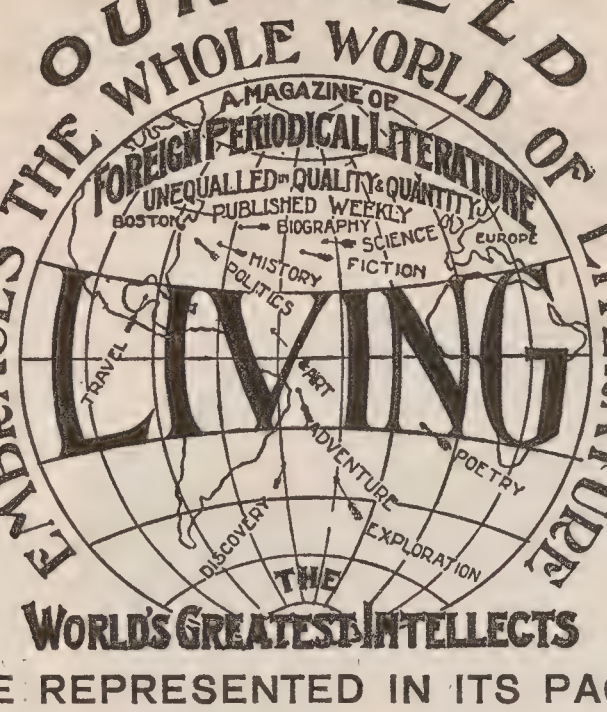

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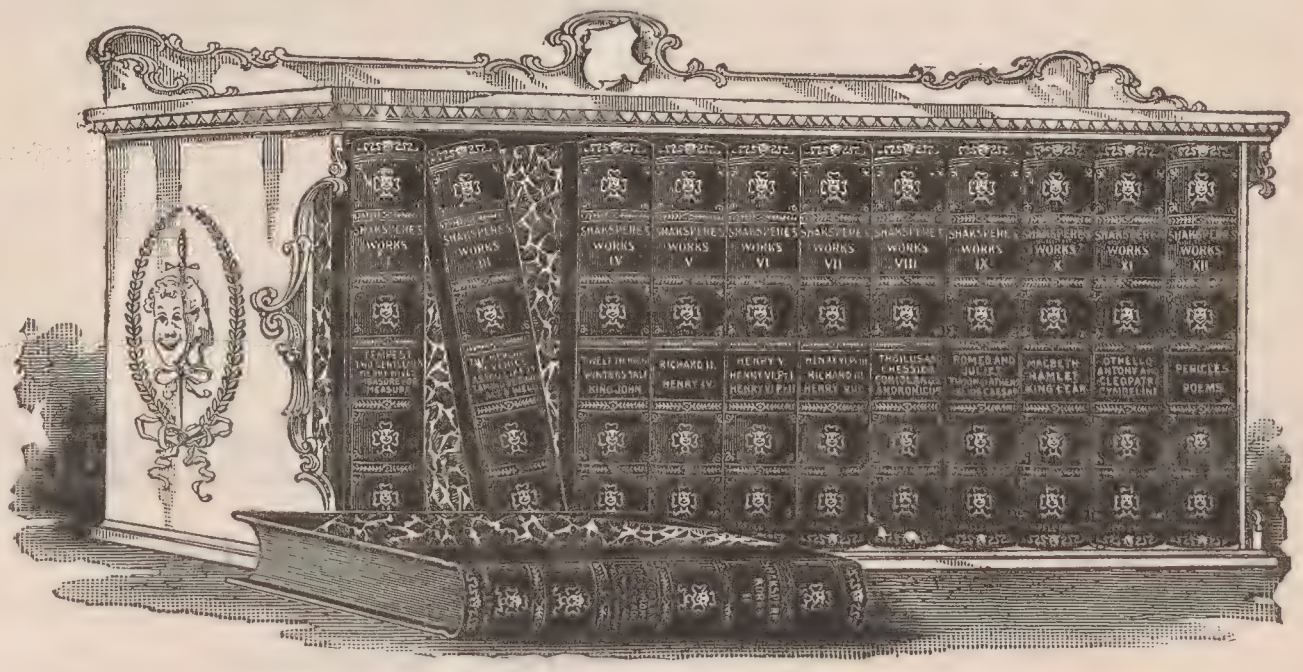

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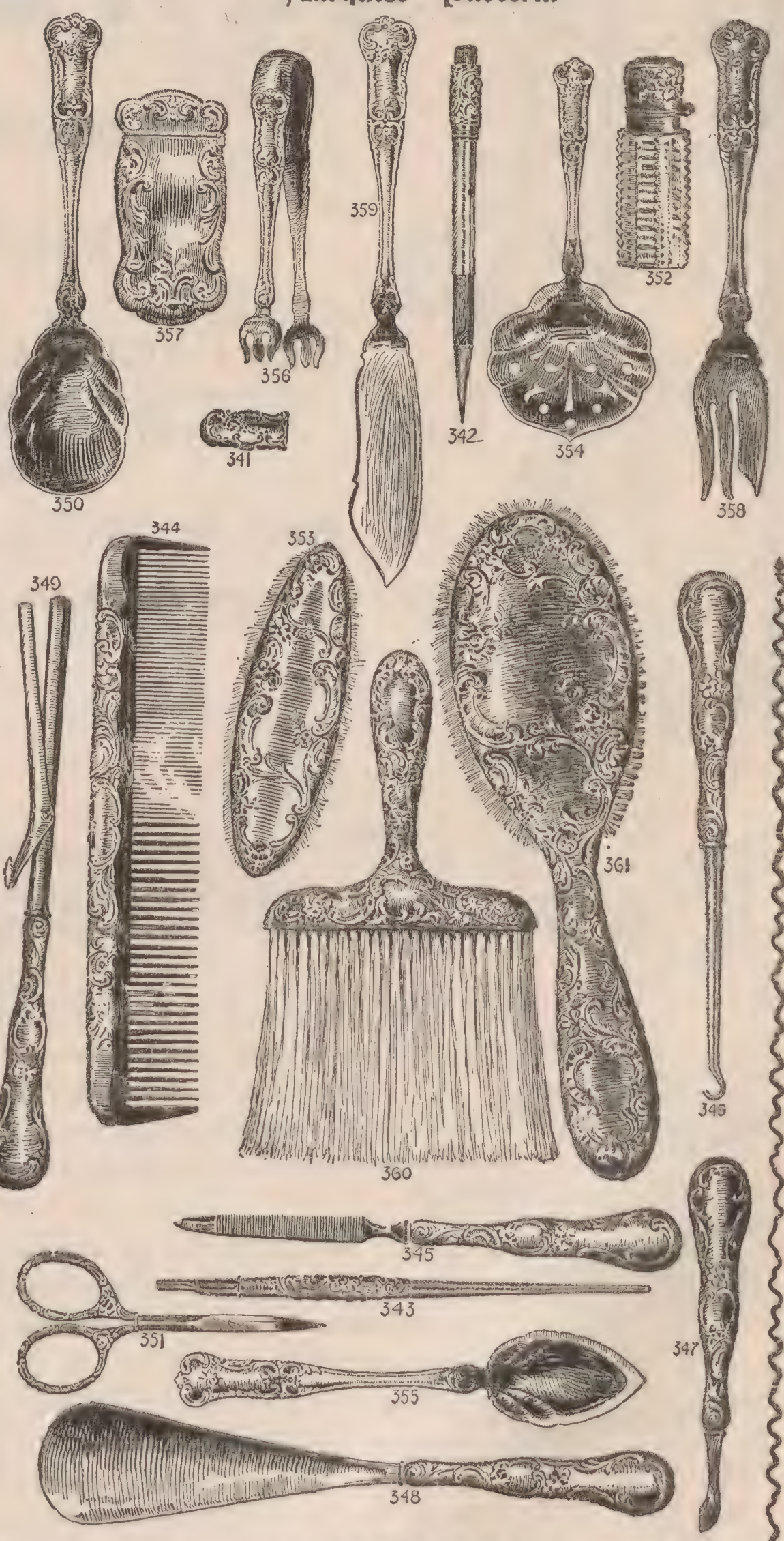

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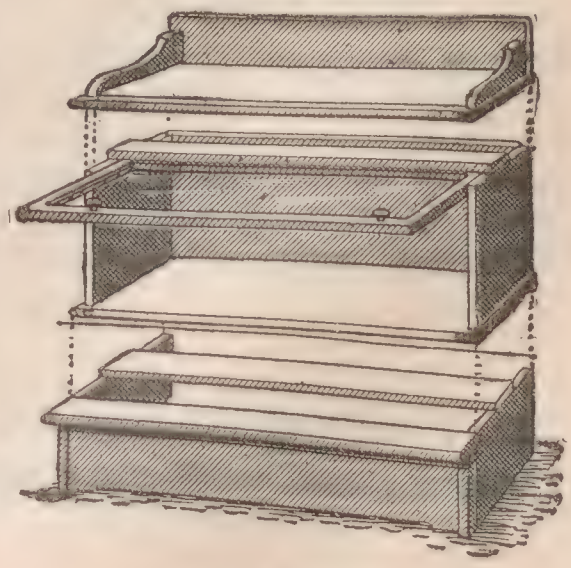

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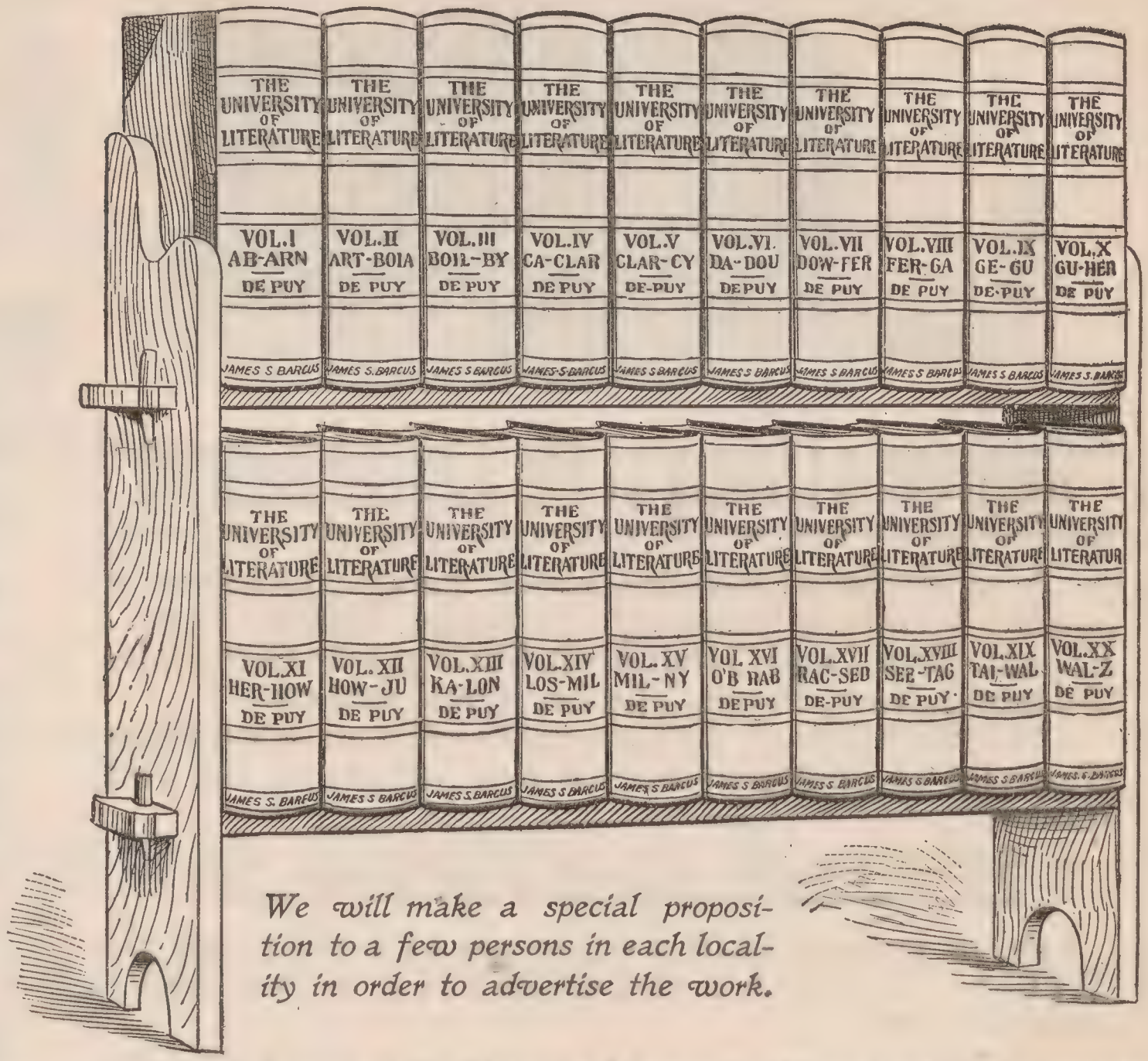

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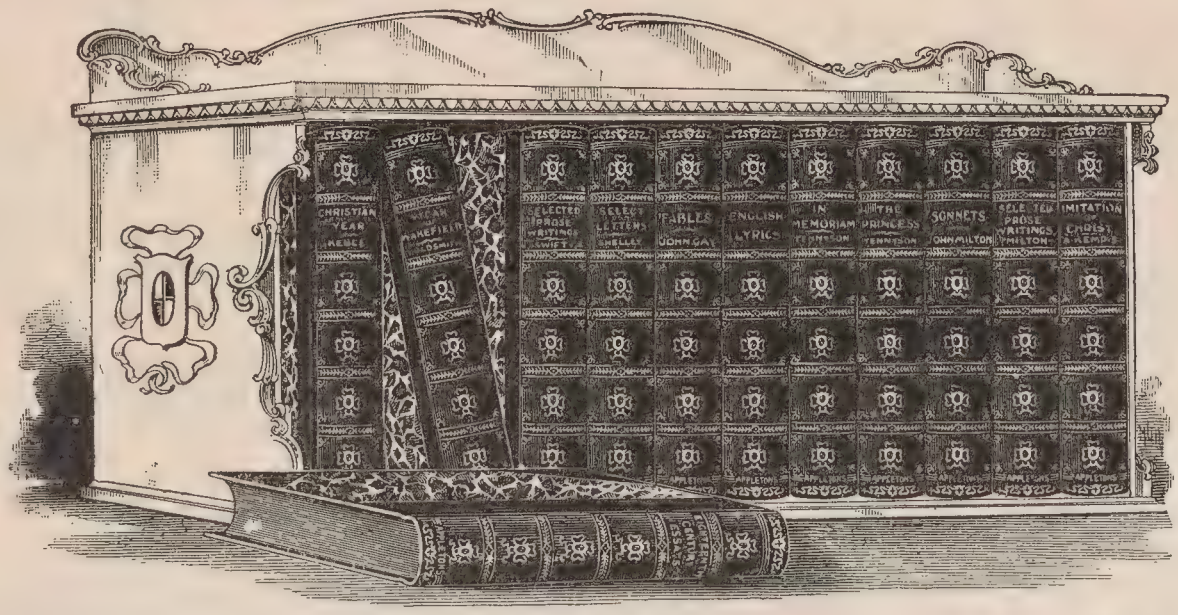

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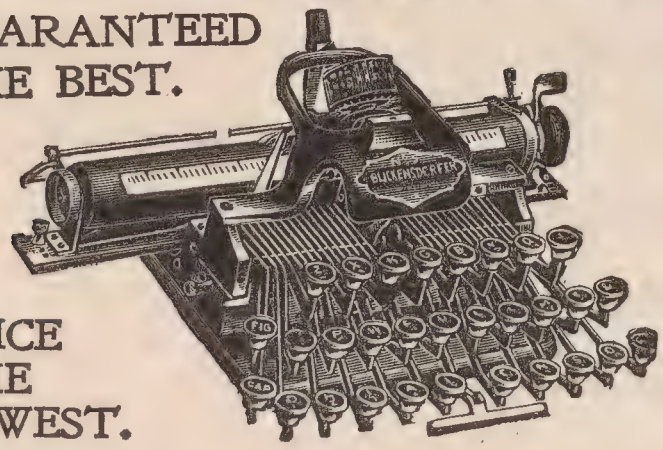

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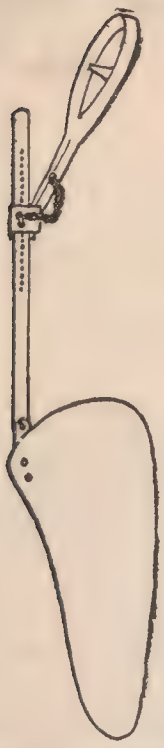

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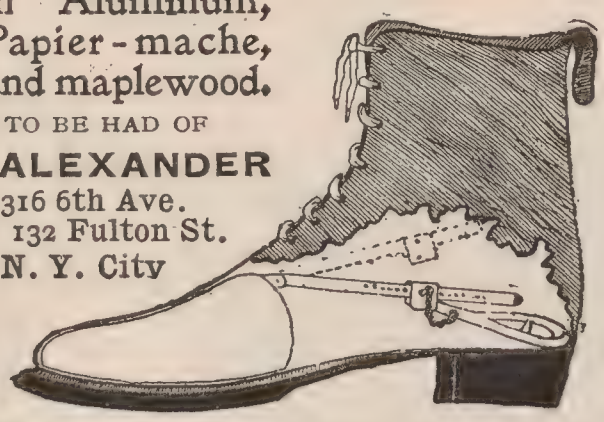

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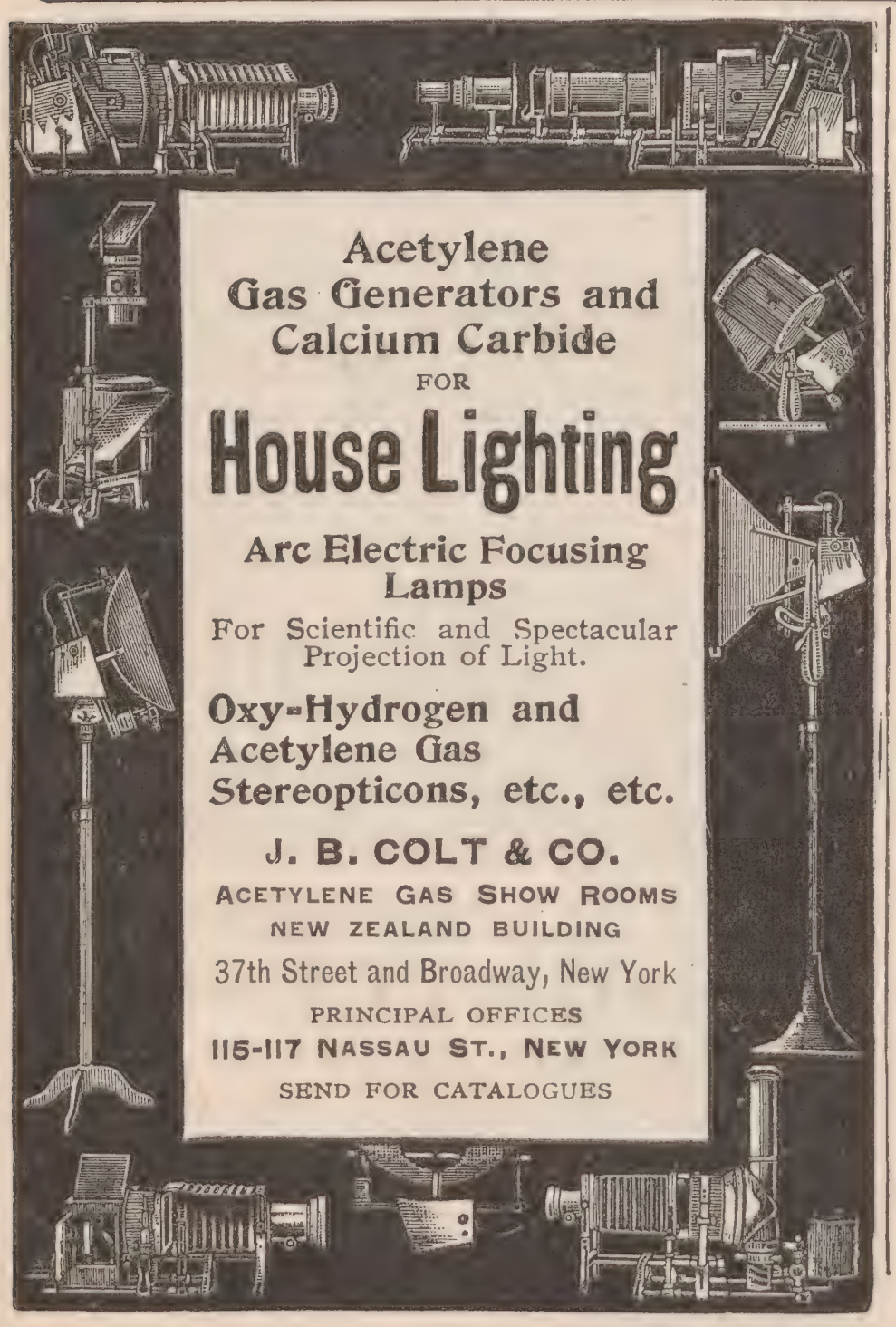

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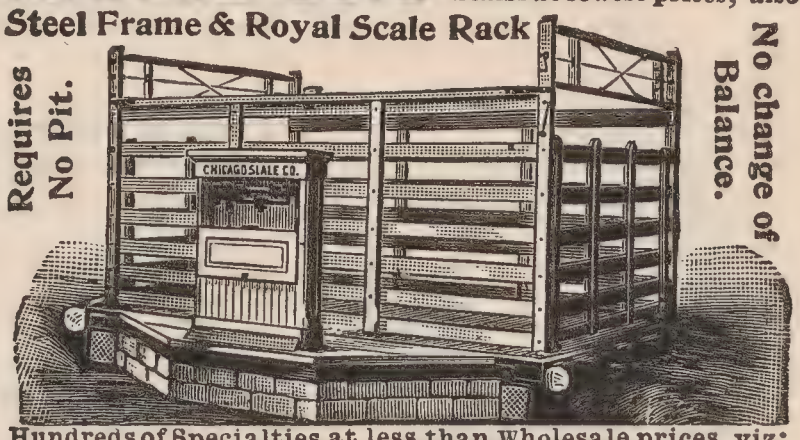

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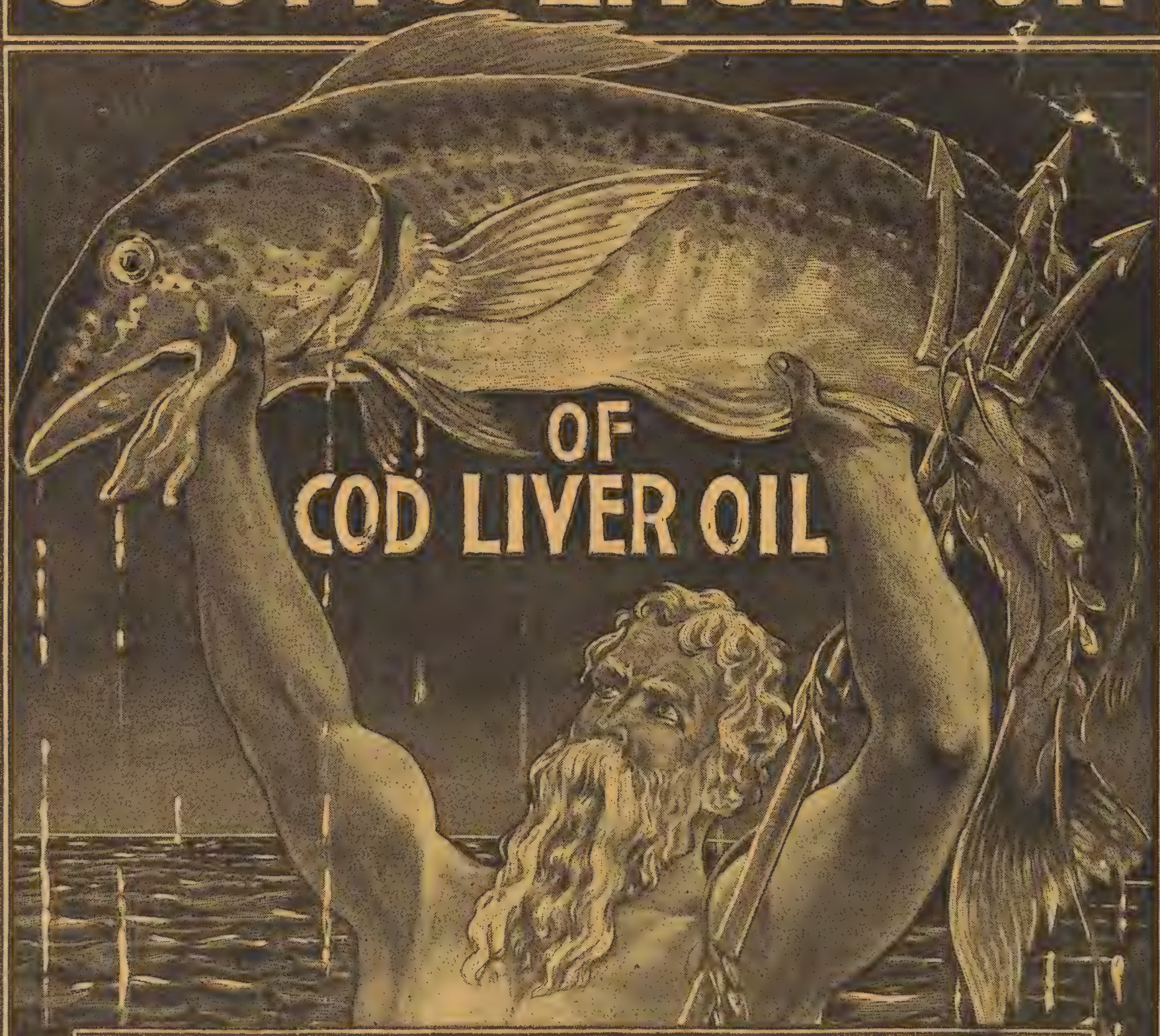

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